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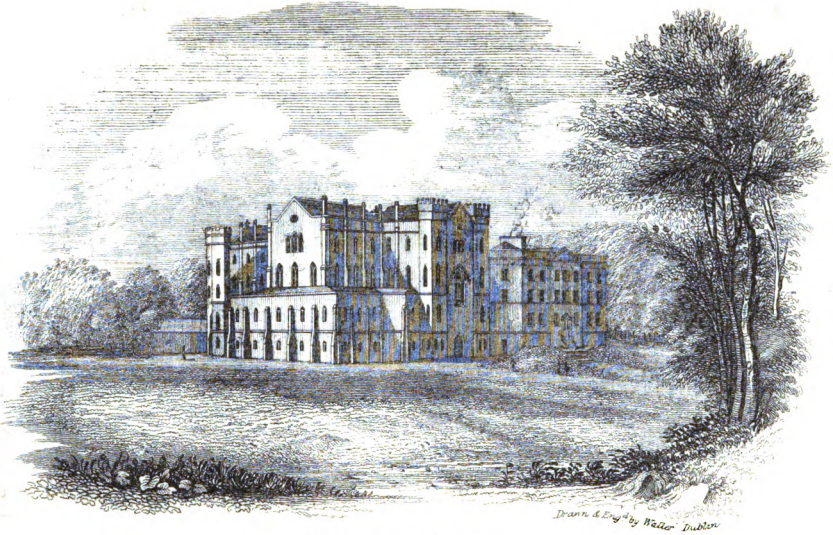

LORETTO ABBEY.

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MANUAL

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DUBLIN.

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1852.

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A TABLE OF MOVEABLE FEASTS.

Year of our Lord.	Ash-Wednesday.	Easter-Sunday.	Ascension-Thursday.	Whit-Sunday.	Corpus Christi.	Sundays after Pent.	1st Sunday in Advent.
1852	25 February	11 April	20 May	30 May	10 June	25	28 Novem.
1853	9 February	27 March	5 May	15 May	26 June	27	27 Novem.
1854	1 March	16 April	25 May	4 June	15 June	25	3 Decem.
1855	21 February	8 April	17 May	27 May	7 June	26	2 Decem.
1856	6 February	23 March	1 May	11 May	22 May	28	30 Novem.
1857	25 February	12 April	21 May	31 May	11 June	25	29 Novem.
1858	17 February	4 April	13 May	23 May	3 June	26	28 Novem.
1859	9 March	24 April	2 June	12 June	23 June	23	27 Novem.
1860	22 February	8 April	17 May	27 May	7 June	26	2 Decem.
1861	13 February	31 March	9 May	19 May	30 May	27	1 Decem.
1862	5 March	20 April	29 May	8 June	19 June	24	30 Novem.
1863	18 February	5 April	14 May	24 May	4 June	26	29 Novem.
1864	10 February	27 March	5 May	15 May	26 May	27	27 Novem.
1865	1 March	16 April	25 May	4 June	15 June	25	3 Decem.
1866	14 February	1 April	10 May	20 May	31 May	27	2 Decem.
1867	6 March	21 April	30 May	9 June	20 June	24	1 Decem.
1868	26 February	12 April	21 May	31 May	11 June	25	29 Novem.
1869	10 February	28 March	6 May	16 May	27 May	27	28 Novem.
1870	2 March	17 April	26 May	5 June	16 June	24	27 Novem.
1871	22 February	9 April	18 May	28 May	8 June	26	3 Decem.

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A TABLE

Of all the Feasts that are observed by the Catholics of England; with an obligation of hearing Mass and resting from servile works.

All Sundays in the year.

JANUARY	1	The Circumcision of our Lord, or New Year's-day.
	6	The Epiphany, or Twelfth-day.
JUNE	29	St. Peter and St. Paul, Apostles.
AUGUST	15	The Assumption of the Blessed Virgin Mary.
NOVEMBER	1	All Saints.
DECEMBER	25	Christmas-day.

Ascension-day.

Corpus Christi-day (being 1st Thursday after Trinity Sunday.)

In IRELAND—March 17 St. Patrick.
„ 25 Annunciation.

DAYS OF DEVOTION.

FEBRUARY	2	The Purification, or Candlemas-day.
	24	St. Matthias, Apostle.
MARCH	19	St. Joseph, Spouse of the B. Virgin.
	25	The Annunciation of the B.V. or Lady-day.
APRIL	23	St. George the Martyr.
MAY	1	St. Philip and St. James, Apostles.
	3	The Finding of the Cross.
JUNE	24	The Nativity of St. John Baptist.
JULY	25	St. James, Apostle.
	26	St. Anne, Mother of the B. Virgin.
AUGUST	10	St. Lawrence Martyr.
	24	St. Bartholomew, Apostle.
SEPTEMBER	8	The Nativity of the B. Virgin.
	21	St. Matthew, Apostle.
	29	Michaelmas-day.
OCTOBER	28	St. Simon and St. Jude.
NOVEMBER	30	St. Andrew, Apostle.
DECEMBER	8	The Conception of the B. Virgin.
	21	St. Thomas, Apostle.
	26	St. Stephen the Martyr.
	27	St John, Apostle.

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DECEMBER 28 Holy Innocents.
29 St. Thomas of Canterbury.
Easter Monday and Tuesday.
Monday and Tuesday in Whitsun-week.

FASTING DAYS.

All the week-days of *Lent*, beginning on *Ash-Wednesday*.
The *Wednesdays* and *Fridays* in *Advent*.—In IRELAND, Fridays and Saturdays; Fridays, abstinence from eggs.
Ember-days, four times a year, viz.

Wednesdays, *Fridays*, and *Saturdays*.

1. Next after the first Sunday in *Lent*.
2. In *Whitsun-week*.
3. Next after the fourteenth of *September*.
4. Next after the third Sunday of *Advent*.

DAYS OF ABSTINENCE FROM FLESH-MEAT.

All *Fridays* except when *Christmas-day* falls on a Friday.

VIGILS, WITH FASTS OF OBLIGATION ANNEXED TO THEM.

1. The *Vigil* of SS. *Peter* and *Paul*, *June* 28.
2. The *Vigil* of the *Assumption*, *August* 14.
3. The *Vigil* of *All Saints*, *October* 31.
4. The *Vigil* of the *Nativity* of our Lord, *December* 24.

In IRELAND—The *Vigil* of *Pentecost*.

The solemnizing of *Marriage* is forbidden from the first *Sunday* in *Advent* until after the *Twelfth-day*, and from the beginning of *Lent* until *Low-Sunday*.

Abbreviations in the following Calendar.

Ab. . . .	Abbot, Abbess.	Evan. . .	Evangelist.
Abp. . . .	Archbishop.	H.	Hermit.
Ap. . . .	Apostle.	K.	King.
Aps. . . .	Apostles.	M.	Martyr.
B.	Bishop.	MM. . . .	Martyrs.
Bps. . . .	Bishops.	P.	Pope.
C.	Confessor.	Q.	Queen.
Com. . . .	Commemoration.	V.	Virgin.
D.	Doctor.	W.	Widow.

Days of Obligation are marked in large capitals.
Days of Devotion „ „ small capitals.

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JANUARY Hath XXXI. Days.	FEBRUARY Hath XXVIII. Days.
1 CIRCUMCISN. of our Lord.	1 Ignatius B.M.
2 Octave of S. Stephen.	2 PURIFICATION B.V.M.
3 Oct. of S. John, Ap. & Evang.	3 Blase B.M.
4 Oct. of Holy Innocents.	4 Andrew Corsini B.C.
5 Oct. of S. Thomas.	5 Agatha V.M.
6 EPIPH. of our Lord.	6 Dorothea V.M.
7 *Cedda* B.C.	7 Romuald Ab.
8 *Wulfsin*, B.C.	8 John of Matha C.
9 *Gudule* V.	9 Apollonia V.M.
10 *Paulinus* M.	10 Scholastica V.
11 *Hyginus* P.M.	11 *Cedmon* C.
12 *Alured* Ab. C.	12 *Ethelwald* B.C.
13 Octave of the Epiph.	13 *Eormenilda* V.
14 Hilary B.C.—Felix M.	14 Valentine M.
15 Paul first Hermit C.—Maurus Ab. C.	15 Faustinus and Jovita MM.
16 Marcellus P.M.	16 *Juliana* V.M.
17 Anthony Ab. C.	17 *Finan* B.C.
18 Chair of S. Peter, Rome.—Com. of Prisca.	18 Simeon B.M.
19 Wolstan B.C.—Com. of Marius, &c.	19 *Acca* B.C.
20 Fabian and Sebastian MM.	20 *Mildred* V. Ab.
21 Agnes V.M.	21 *Cymbert* B.
22 Vincent. and Anastas. MM.	22 Chair of S. Peter Antioch
23 Espousals of B.V.M.—Com. of Emerentiana V.M.	23 Peter Damian B.C.
24 Timothy B.M.	24 MATTHIAS Ap.
25 Conver. of S. Paul Ap.	25 *Walburgis* V. Ab.
26 Polycarp B.M.	26 *Mildgitha* V.
27 John Chrysostom B.C.	27 *Elvius* B.C.
28 Raymund C.—Com. of Agnes.	28 *Oswald* B.C.
29 Francis de Sales B.C.	In Leap-year the Feast of S. Matthias is the 25th.
30 Martina V.M.	Friday after Septuagesima, Prayer of our Lord in the Garden.
31 Peter Nolasco C.	Friday after Sexagesima, Passion of our Lord.
2nd Sunday after Epiphany, Holy Name of Jesus.	Friday after Quinquagesima, Holy Crown of Thorns.
	[*See foot of next page.*

N.B.—The vacant days in the Roman Calendar are filled up with names of other Saints (printed in *Italics*), on account of the interest attached to many of them in England.

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MARCH Hath XXXI. Days.	APRIL Hath XXX. Days.
1 David Abp. C.	1 *Lanto Prior of S. Pancras.*
2 Chad B.C.	2 Francis of Paula C.
3 *Winwaloe* Ab.	3 Richard B.C.
4 Casimir C.—Com. of Lucius P.M.	4 Isidore B.C.D.
5 *Piran* H.	5 Vincent Ferrer C.
6 *Coleta* V.	6 *Alfstan* B.C.
7 Thomas of Aquinas C.D.—Com. Perpetua and Felicitas MM.	7 *Euphemia* V.
8 Felix B.C.	8 *Duvian* C.
9 Frances W.	9 *Frithstan* B.C.
10 Forty Martyrs.	10 *Gisla and Rictruda* VV.
11 John of God, C.	11 Leo C.D.
12 Gregory the Great P.C.D.	12 *Mechtild* V.
13 *Canoch* C.H.	13 Hermenegild M.
14 *Matilda* Q.	14 Tiburtius, Valerian, and Maximus, MM.
15 *Longinus.*	15 *Paternus* B.
16 *Heribert* B.	16 *Trans. Alban.* M.
17 Patrick Abp. C.	17 Anicetus P.M.
18 Gabriel Arch.	18 *Oswin* C.
19 Joseph Spo. B.V.M.	19 *Alphege* Abp. M.
20 Cuthbert B.C.	20 *Servan* B.C.
21 Benedict Abbot.	21 Anselm Abp. C.D.
22 *Catherine of Sweden* V.	22 Soter and Caius PP. MM.
23 *Finguar* M.	23 George M.
24 *Lanfranc* Abp. O.	24 Fidelis à Sigmaringa M.
25 Annunciation of B.V.M.	25 Mark Evang.
26 *Alfwold* B.C.	26 Cletus and Marcellinus PP. MM.
27 *Transl. of Bathildis.*	27 *Walburga* V.
28 *Dorothy* V.	28 *Vitalis* M.
29 *Gundleus* K.H.	29 Peter Martyr.
30 *Patroaius* B.	30 Oct. of S. George.
31 *Trans. Adelm* B.C.	

Friday after 1st Sunday in Lent, Spear and Nails.
" " 2nd Sunday, Holy Winding Sheet.
" " 3rd Sunday, Five Wounds.
" " 4th Sunday, Precious Blood of our Lord.
" " Passion Sunday, The seven *Dolours of the* B.V.M.
3rd *Sunday* after *Easter*, *Patronage* of S. Joseph.

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MAY Hath XXXI. Days.	JUNE Hath XXX. Days.
1 PHILIP and JAMES Aps.	1 *Nicomedes* M.
2 Athanasius B.C.	2 Octave St. Augustine.—Marcel. Pert. Eras. M.
3 FINDING OF THE HOLY CROSS —Com. S. Alexander, &c.	3 Mary Magd. of Pazzi V.
4 Monica W.	4 Francis Caracciolo C.
5 Catherine of Sienna V.	5 *Boniface* B.M.
6 John before Latin-gate.	6 Norbert B.C.
7 Stanislaus B.M.	7 *Wulfstan* B.C.
8 Apparition S. Michael.	8 William Apb. C.
9 Greg. Nazianzen B.C.	9 Primus and Felic. MM.
10 Antoninus B.C.—Com. of S. Gordian, &c. MM.	10 Margaret Q. of Scot.
11 Pius V.P.C.	11 Barnabas Ap.
12 Nereus, Achilleus, and Domitilla, V., and Pancratius MM.	12 John à S. Facundo C.—Com. of Basilides, &c.
13 *Merwina* V. Ab.	13 Antony of Padua C.
14 Boniface M.	14 Basil the Great B.C.D.
15 *Bercthun* Ab. C.	15 Vitus, Modestus, and Crescentia MM.
16 John Nepomucene M.	16 *Eadburga* V.
17 Pascal Baylon C.	17 *Botolph* Ab. C.
18 Venantius M.	18 Marcus and Marcell. MM.
19 Dunstan Abp. C.	19 Juliana Falconeri V.—Gervas. and Prot. MM.
20 Bernardine C.	20 Silverius P.M.
21 Peter Celestine P.C.	21 Aloysius Gonzaga C.
22 Ubaldus B.C.	22 Alban M.—Paulin. B.C.
23 *William* M.	23 *Etheldreda* V.
24 Our blessed Lady, Help of Christians.	24 NATIVITY OF ST. JOHN BAPTIST.
25 Aldhelm B.C.	25 William Ab. C.
26 Augustine Ap. of England, B.C.—Com. of Eleutherius P.M.	26 John and Paul MM.
27 Philip Neri C.	27 *Leofwin* B.C.
28 Gregory VII. P.C.	28 Leo P.C.
29 *Dubritius* Abp. C.	29 PETER and PAUL Ap.
30 Of Oct. Felix P.M.	30 Commem. of St. Paul Ap.
31 Of Oct. Petronilla V.	*** Sunday after Octave of Corpus-Christi, Sacred Heart of Jesus.

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JULY Hath XXXI. Days.	AUGUST Hath XXXI. Days.
1 Octave of S. John Bapt.	1 Peter's Chains.—Machabees MM.
2 Visitation of B.V.M.	2 Alphonsus Lig. B.C.—Stephen P.M.
3	3 Finding of St. Stephen, first M.
4 *Odo* B.C.	4 Dominick C.
5 *Modwena* V. Ab.	5 Dedication B.V.M. ad Nives.
6 Oc. of the Aps. Peter and Paul.—*Sexburga* Q. Ab.	6 Transfig. of our Lord.—Xystus, &c. MM.
7 Translat. of Thomas of Canterbury.	7 Cajetan C.
8 Eliz. Q. Portugal W	8 Cyriacus, Largus, &c. MM.—Com. of Romanus. MM.
9 *Ethelburga* Q. Ab.	9
10 Seven Brethren MM.—Rufina and Secunda MM.	10 LAWRENCE M.
11 Pius P.M.	11
12 John Gualbert Ab.	12 Clare V.
13 Anacletus P.M.	13 Of Oct. Hippol. and Cassian MM.
14 Bonaventura B.C.D.	14 Vigil of Assumption.
15 Trans. of Swithin B.C.—Henry Emp. C.	15 ASSUMPTION B.V.M. *** Sunday within the Octave, S. Joachim C.
16 B.V.M. of Mt. Carmel	16 Hyacinth C.
17 Osmund B.C.	17 Oct. of S. Laurence.
18 Camillus C.D.—Symph. and Seven Sons MM.	18 Of Oct. Com. Agapitus M.—*Helen.*
19 Vincent of Paul C.	19 *Clintanc*, K.M.
20 Jerome Æmilian C.—Com. Margaret V.M.	20 Bernard Ab. C.D.
21 Henry C.—Praxedes V.	21 Jane Frances W.
22 Mary Magdalen.	22 Oct. of the Assumption.
23 Apollinaris B.M.	23 Philip Benitius C.
24 Alexius C.—Christina V.M.	24 BARTHOLOMEW Ap.
25 JAMES Ap.—Christopher M.	25 Louis K.C.—*Hilda* Ab.
26 ANNE Mother of B.V.M.	26 Zephyrinus P.M.
27 Pantaleon M.	27 Joseph Calasanctius C.
28 Nazarius, Celsus, and Victor, MM.—Innoc. P.C.	28 Augustin B.C.D.
29 Martha V.—Com. Felix, Simplicius, &c.	29 Beheading of St. John Bap.—Com. of Sabina M.
30 Abdon and Sennen MM.	30 Rose of Lima V.—Felix and Adauctus MM.
31 Ignatius Loyola C.	31 Aidan B.C.

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SEPTEMBER Hath XXX Days.	OCTOBER Hath XXXI. Days.
1 Raymund Nonn.—Com. Giles and 12 Breth. MM.	1 Remigius B.C.
2 Stephen K.C.	2 Angel Guardians.
3 *Remaclus* B.	3 Thomas of Hereford B.C.
4 *Trans. Cuthbert.*	4 Francis of Assissium C.
5 Laurence Justinian B.C.	5 Placidus and Comp. MM.
6 *Trans. of Augustin* B.C.	6 Bruno C.
7 *Trans. of Dunstan* B.C.	7 Mark P.C.—Sergius &c. MM.
8 Nat. of the B.V.M.—Com. of Adrian M.	8 Bridget W. [MM.
9 Com. of Gorgonius M.	9 Denis, Rustic. and Eleuth.
10 Nicholas of Tolentin C.	10 Paulinus Abp. C.
11 Com. Protus & Hyacinth MM.	11 Francis Borgia C.
12 *Eanswitha* V. Ab.	12 Wilfrid Abp. C.
13	13 Edward K. C.—*Gilbert of Sempringham* C.
14 Exaltation Holy Cross.	14 Callistus P.M.
15 Oct. of the Nat. B. V. M.—Com. of Nicomede M.	15 Teresa V.
16 Cornelius and Cyprian B.M.—Euphemia, &c.	16 *Gallus* Ab.
17 Stigmata of St Francis.	17 Hedwidges W.
18 Joseph of Cupert. C.	18 Luke, Evan.
19 Januarius and Comp. MM.	19 Peter of Alcantara C.
20 Eustachius and Comp. MM.	20 Octave of S. Edward.
21 Matthew Ap, and Evang.	21 Ursula and Comp. VV.MM.—Hilarion Ab. C.
22 Thom. of Villanova B.C.—Maurice and Comp. MM.	22 John Cantius C.
23 Linus P.M.—Thecla V.M.	23 Our Holy Redeemer.
24 Our B.L. of Mercy.	24 Raphael Arch.
25 *Ceolfrid* Ab.	25 John of Bev. C.—Chrysanthus and Daria MM.
26 Cyprian and Justina MM.	26 Evaristus P.M,
27 Cosmas and Damian MM.	27 *Eadsin* B. C.
28 Wenceslaus M.	28 Simon and Jude Aps.
29 Ded. of Michael Arch.	29 Ven. Bede C.
30 Jerome C.D.	30 *Egelnoth* Abp. C.
*** Sunday within the Octave of the Nativity, Holy Name of Mary.	31 *Quintin* M.
*** 3rd Sunday September. Seven Dolours of B.V.M,	*** 1st Sunday, Rosary of B.V.M.
	*** 2nd Sunday, Maternity of B.V.M.
	*** 3rd Sunday, Purity of B.V.M.
	*** 4th Sunday, Patronage of B.V.M.

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NOVEMBER Hath XXX. Days.	DECEMBER Hath XXXI. Days.
1 ALL SAINTS.	1 *Floy* B.C.
2 All Souls.	2 Bibiana V.M.
3 Winifred V.M.	3 Francis Xavier C.
4 Charles Borromeo B.C.	4 Peter Chrysologus B.C.D.
5	5 Birinus B.C.—Sabbas Ab.
6 *Leonard* Ab.—*Illutus* Ab.	6 Nicholas B.C.
7 *Willebrod* Abp.	7 Ambrose B.C.D.
8 Octave of All Saints.—Com. of Four Crowned Martyrs.	8 CONCEPTION OF THE B.V.M.
9 Ded. of our Saviour's Ch.	9 *Ethelgiva* V.M.
10 And. Avellinus C.—Com. of Tryphon, &c. MM.	10 Com. Melchiades P.M.
11 Martin B.C.—Com. of Mennas M.	11 Damasus P.C.
12 Martin P.M.	12 *Elfreda* V.
13 Didacus C.	13 Lucy V.M.
14 Erconwald B.C.	14 *Otilia* V.
15 Gertrude V.	15 Oct. of the Conception.
16 Edmund Abp. C.	16 Eusebius B.M.
17 Hugh, Bp. of Linc. C.	17 *Begga* W.
18 Ded. of Ch. of SS. Peter and Paul.	18 Expectation of B.V.M.
19 Elizabeth W.—Com. of Pontianus P.M.	19 *Macarius* Ab. C.
20 Edmund King M.	20 *Philogonius* B.
21 Presentation of B.V.M.	21 THOMAS Ap.
22 Cecilia V.M.	22 *Hildeltha* V.M.
23 Clement P.M.—Com. of Felicitas	23 *Itwara* V.M.
24 John of the Cross C.—C. of Chrysogonus M.	24 *Ruthius Monk* C.
25 Catharine V.M.	25 NATIVITY OF OUR LORD, OR CHRISTMAS-DAY.
26 Felix Valois C.—Com of Peter M.	26 STEPHEN Proto-Martyr.
27 Gregory Thaumaturgus B.C.	27 John Ap. and Evan.
28 *Edwold* H.C.	28 HOLY INNOCENTS.
29 Saturninus M.	29 THOMAS OF CANTERBURY Abp. M.
30 ANDREW Ap.	30 *Egwin* B.C.
	31 Silvester P.C.

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Proper of Scotland.

JAN.—23 Ildephonso B.C.
27 Vitalian P.C.
30 Felix IV., P.C.
*** Wednesday after Septuagesima, Prayer of our Lord on Mount Olivet.
Wednesday after Sexagesima, Passion of our Lord.
1st Friday in Lent, Crown of Thorns.

FEB.—3 Dionysius P.C.
4 Joan of Valois.
6 Hyacintha de Mariscotti V.
9 Zozimus P.C.
11 Antherus P.M.
12 Telesphorus P.M.
13 Gregory II. P.C.
Catharine Ricci V.
14 Agatho P.C.
16 Gregory X. P.C.
17 Hyginus P.M.
25 Felix III. P.C.
26 Margaret of Cortona.
*** Friday after the 1st Sunday in Lent, Spear and Nails.
Friday after 2nd Sunday in Lent, the Most Holy Winding Sheet.
Friday after 3rd Sunday in Lent, Five Wounds.
Friday after 4th Sunday in Lent, the Most Precious Blood.

MARCH.—2 Simplicius P.C.
4 Lucius I. P.M.
15 Zacharias P.C.
22 Catharine Flisca Adurna W.
28 Sixtus III. P.C.

APRIL.—6 Sixtus I. P.M.
7 Celestin P C.
12 Julius I. P.C.
19 Leo IX. P.C.
25 Alexander Saule B.C.
27 Anastasius P.C.

MAY.—7 Benedict P.C.
11 Alexander I. P.M.
Francis de Girolamo C.
14 Pascal I. P.C.
15 Isidore Agricola C.

MAY.—21 Felix a Cantalice C.
27 John I. P.M.
28 Urban I. P.M.
29 Boniface IV. P.C.
31 Angela Mericia V.

*** Friday after Octave of Corpus Christi, the Most Sacred Heart of Jesus.
Feast of the Most Pure Heart of Mary.

JUNE.—1 Eleutherius P.M.
2 Eugenius I. P.C.
5 Ferdinand K.C.
12 Leo III. P.C.
16 John Francis Regis C.
25 Gallicanus M.
29 Com. of all the Apostles.

JULY.—3 Paul I. P.C.
7. Benedict XI. P.C.
Pulcheria Emp. V.
9 Prodigies of our Blessed
11 Pius I. P.M. [Lady.
13 Anacletus P.M.
15 Finding of the Body of Ro.
17 Leo IV. P.C. [salie.
19 Symmachus P.C.
21 Alexius C.
27 Veronica Giuliani V.
*** 1st Sunday unhindered after the Octave of the Apostles. Commemoration of all the Holy Roman Pontiffs.

AUG.—2 Stephen I. P.M.
9 Emidius B.M.
11 Sixtus II. P.M.
13 Oct. Transfiguration.
14 Hermisdas P. C.
16 Roch C.
19 Philumena V.M.
26 Zephyrinus P.M.

SEPT.—4 Rose of Viterbo V.
Rosalie of Palermo V.
9 Sergius I. P.C.
10 Hilary P.C.
20 Agapitus P.C.
26 Eusebius P.C.

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OCT.—1 Gregory, Patriarch M.
5 Galla W.
7 Mark P.C.
25 Boniface I. P.C.
26 Of the Holy Relics.
31 Siricius P.C.

NOV.—13 Nicholas I. P.C.
Stanislaus Kostka C.
14 Deusdedit P.C.
26 Silvester Ab.
27 Leonard a Porto Maurizio
NOV.—28 Gregory III. P.C.
29 Gelasius I. P.C.
*** 2nd Sunday, Patronage of our Blessed Lady.

DEC.—9 Eutychian P.M.
10 Translation of the Holy House of Loretto.
12 Melchias P.M.
26 Com. of all Martyrs.

Proper of Ireland.

JAN.—16 Fursæus Ab.

FEB.—1 Brigida V.
17 Fintan Ab.

MARCH.—8 Cataldus B.C.
22 Frigidian B.C.
27 Rupert Ab. C.

APRIL.—6 Celestine P.C.
7 Celsus B.C.

MAY.—10 Congall Ab.
15 Dympna V.M.

JUNE.—9 Columba Ab.

JULY.—3 Rumold B.M.
8 Kilian B.M.
9 Martyrs of Goricum.

AUG.—30 Fiacre C.

OCT.—2nd Sunday, Anniversary of the Churches of Ireland.
9 Canice Ab.
Gall. Ab.
22 Donatus B.C.
29 Colman B.C.

NOV.—3 Malachy B.C.
12 Leviu B.C.
13 Stanislaus Kostka C.
14 Laurence B.C.
24 Columban Ab.
27 Virgilius B.C.

MOVEABLE FEASTS.

Friday after Quinquagesima, Passion
" " 1st Sunday in Lent, Crown of Thorns
" " 2nd Sunday in Lent Spear and Nails } of our Lord.
" " 3rd Sunday in Lent, Five Wounds
" " 4th Sunday in Lent, Most Precious Blood

Proper of the Society of Jesus.

FEB.—5 Martyrs of Japan.
13 Catharine Ricci.

MAY.—11 Francis de Hieronymo.

*** Friday after Oct. of Corpus Christi, the Most Sacred Heart of Jesus.

JUNE.—16 John Francis Regis C.

JULY.—7 Pulcheria V.

AUGUST.

*** Sunday after the Octave of the Assumption, the Most Pure Heart of Mary.

OCT.—10 Francis Borgia.
30 Alphonso Rodriguez C.
*** Last Sunday, Feast of Relics.

NOV.—13 Stanislas C.
*** Sunday after All Saints, Patronage of B.V.M.

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ABRIDGMENT OF

The Christian Doctrine.

The Ten Commandments of God.—Exodus xx.

1. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children, unto the third and fourth generation of those that hate me; and showing mercy unto thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and shalt do all thy works; but on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

4. Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

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The Six Precepts of the Church.

1. To hear Mass on Sundays and all holidays of obligation.
2. To fast and abstain on the days commanded.
3. To confess our sins at least once a year.
4. To receive the blessed Eucharist at Easter.
5. To contribute to the support of our pastors.
6. Not to solemnise marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church: nor clandestinely.

Seven Sacraments.

Baptism . . .	*Matt.* xxviii. 19.
Confirmation . .	*Acts* viii. 17.
Eucharist . . .	*Matt.* xvi 26.
Penance . . .	*John* xx. 23.
Extreme Unction . .	*James* v. 14.
Holy Orders . .	*Luke* xxii. 19.
Matrimony . . .	*Matt.* xix. 6.

The Three Theological Virtues.

Faith—Hope—Charity.

The Four Cardinal Virtues.

Prudence—Justice—Fortitude—Temperance.

The Seven Gifts of the Holy Ghost.—Isa. xi. 2, 3.

Wisdom,	Fortitude,	The Fear
Understanding,	Knowledge,	of
Counsel,	Piety, and	the Lord.

The Twelve Fruits of the Holy Ghost.

Charity,	Longanimity,	Fidelity,
Joy,	Goodness,	Modesty,
Peace,	Benignity,	Continency, and
Patience,	Mildness,	Chastity.

The Spiritual Works of Mercy.

To counsel the doubtful,
To instruct the ignorant,
To admonish sinners,
To comfort the afflicted,
To forgive offences,
To bear wrongs patiently,
To pray for the living and the dead.

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The Corporal Works of Mercy.

To feed the hungry,
To give drink to the thirsty,
To clothe the naked,
To harbour the harbourless,
To visit the sick,
To visit the captive,
and
To bury the dead.

The Eight Beatitudes.—Matt. v.

1. Blessed are the poor in spirit; for theirs is the kingdom of Heaven.

2. Blessed are the meek; for they shall possess the land.

3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice; for they shall be filled.

5. Blessed are the merciful; for they shall obtain mercy.

6. Blessed are the clean of heart; for they shall see God.

7. Blessed are the peacemakers; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of God.

The Seven Deadly Sins, and the opposite Virtues.

Pride,	*Contrary Virtues*	Humility.
Covetousness,		Liberality.
Lust,		Chastity.
Anger,		Meekness.
Gluttony,		Temperance.
Envy,		Brotherly love.
Sloth,		Diligence.

Sins against the Holy Ghost.

Presumption of God's mercy—Despair—Impugning the known truth—Envy at another's spiritual good—Obstinacy in sin—Final impenitence.

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PREFACE.

Portrait of a True Christian.

It is to the true Christian, it was said "Look and make according to the model shown to you on the mountain." The pattern the Christian should copy is Jesus Christ: one should find in the actions and life of a Christian the life and actions of Jesus Christ, since a true Christian is another Jesus Christ.

The true Christian prays, like Jesus Christ on the mountain, with recollection, humility, and confidence: he is accessible to the poor, to ignorant and little children, as Jesus Christ was: he is exempt from ostentation, pretensions, haughtiness: he makes himself all to all, to gain all.

He converses like Jesus Christ with his disciples; his conversation is edifying and charitable, seasoned with gravity, sweetness, and simplicity.

He is humble, like Jesus Christ, who, kneeling, washed the feet of his apostles, even those of Judas, whose perfidy was known to him; amongst his brethren he regards himself as the least, and the servant of all.

He obeys, like Jesus Christ, who was submissive to Mary and Joseph, "being obedient unto death, even the death of the cross;" he obeys his parents, masters, and all superiors, because he regards God in them, whose place they hold.

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At his repasts, he is like Jesus Christ at Cana and at Bethania, sober, temperate, attentive to the wants of others, and more occupied with invisible nourishment than with gross food that nourishes the body.

With his friends, he is like Jesus Christ with John and Lazarus; he loves them in God and for God; he cordially confides to them the secrets of his soul; if they die to grace, he uses every effort to resuscitate them.

He suffers privations and poverty, like Jesus Christ, who had not where to rest his head: he suffers contradictions and calumnies, as Jesus Christ suffered those of the scribes and pharisees, leaving to God his justification: he endures affronts and outrages, like Jesus Christ when he received a blow, had his countenance defiled with spittle, and in the pretorium had his royalty insulted: he suffers mental agony, like Jesus Christ, who was sorrowful unto death in the Garden of Olives, and abandoned by his Father in his agony: pains of heart, like Jesus Christ betrayed by one of his disciples, denied by another, and abandoned by all; sickness and death, like Jesus Christ, who, with the head torn by thorns, the body bathed in blood by the stripes, the feet and hands pierced by nails, remits his soul in peace into the hands of his Father.

The true Christian can repeat, as the apostle St. Paul said of himself, "It is not I who live, it is Jesus Christ who lives in me."

Hoc fac et vives.

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TO THE GREATER GLORY OF GOD.

At your awaking in the Morning make the Sign of the

Benedicamus Domino. Let us bless the Lord.
Deo Gratias. Thanks be to God.

O MY God, I believe thou art here; I adore thee, and love thee, with my whole heart and soul.

Thou hast created me of nothing, redeemed me by the death of thy Son, sanctified me by the grace of thy holy spirit, and preserved me this night. I give thee most humble thanks for these and all other benefits thou hast bestowed on me. I offer thee all my thoughts, words, actions, and sufferings, and beseech thee to give me grace not to offend thee this day, but to do thy holy will in all things.

Receive, O Lord, all my liberty, my memory, my understanding, and my whole will: you have given me all that I have, all that I possess, and I give back and surrender all to your divine will, that you may absolutely dispose of all; give me only your love and your grace, and I am rich enough; I have nothing more to ask. Amen.

Morning Prayers.

BLESSED be the most holy and undivided Trinity, now and for ever. Amen.

Our Father, who art in Heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our

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daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.

Hail Mary, full of grace, our Lord is with thee. Blessed art thou amongst women, and blessed is the fruit, of thy womb, Jesus. Holy Mary, Mother, of God, pray for us sinners, now, and at the hour of our death. Amen.

I believe in God, the Father Almighty, creator of heaven and earth: and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sits at the right hand of God the Father Almighty; from thence he will come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the Communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen

I confess to Almighty God, to blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever a Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.—Amen.

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O my good Angel, whom God by his divine mercy has appointed to be my guardian, enlighten and protect me, direct and govern me this day. Amen.

O dear Lord, I most humbly thank thee for all the benefits thou hast been pleased to bestow on me; especially for having created me to thy own image and likeness; redeemed me with thy own most precious blood; made me a child of thy holy Catholic Church; preserved me this night; and granted me all things necessary both for soul and body. O Lord! I offer my soul and body, and all that belongs to me; I most humbly beseech thee, please to take them into thy holy protection. Eternal Father! I offer whatever I shall think, speak, do, or suffer this day, that it may be to thy divine honour and glory, in union with the sacred merits of thy dearly beloved Son, our Lord and Saviour Jesus Christ, and those of the glorious Virgin Mary, and all the Angels and Saints; especially my most holy Patrons and Patronesses, in union also with all the just upon earth, and all religious congregations. I cast these my offerings into thy sacred heart and wounds, O dear Jesus! I offer the same also to gain the indulgences, whereby I may be made more acceptable to thy divine eyes; and I make a firm purpose, with the assistance of thy holy grace, rather to die than ever to offend thee mortally, or even venially, deliberately. Mother of my God, my most dear mother, I humbly beseech thee, by thy immaculate conception and pure virginity, vouchsafe to give me thy blessing.

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ANGELUS DOMINI.

1. The Angel of the Lord declared unto Mary. And she conceived by the Holy Ghost.

Hail Mary.

2. Behold the handmaid of the Lord. Be it done to me according to thy word.

Hail Mary.

3. And the word was made flesh. And dwelt amongst us.

Hail Mary.

Let us pray.—Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ, thy Son, was made known by the message of an Angel, may by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

May the divine assistance always remain with us. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end.—Amen.

Angelus domini nuntiavit Mariæ, et concepit de Spiritu sancto. Ave, &c.

Ecce ancilla Domini; fiat mihi secundum verbum tuum. Ave, &c.

Et verbum caro factum est, et habitavit in nobis. Ave Maria, &c.

Oremus.—Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui Angelo nuntiante Christi Filii tui incarnationem cognovimus,

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per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum. R. Amen.

REGINA CŒLI.

To be said from Easter Eve till Trinity Sunday.

Hail, Heav'nly Queen, your joy declare,
Alleluia.
For he, whom you deserved to bear,
Alleluia.
Hath, as he said, risen from the grave,
Alleluia.
Petition God, our souls to save,
Alleluia.

V. Rejoice, and be glad, O Virgin Mary. Alleluia.
R. For the Lord is truly risen. Alleluia.

Let us pray.—O God, who by the resurrection of thy Son, our Lord, Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life; through the same Christ our Lord. Amen.

A PRAYER BEFORE SPIRITUAL READING.

O my God! I confess my great ignorance and backwardness in the science of the saints. Enlighten, I beseech thee, my understanding, and inflame my will, that I may comprehend and relish thy holy truths. Grant that I may receive instruction and improvement from what I read, and that I may proceed from the knowledge to the practice of my duty, to the honour and glory of thy holy name, and the eternal salvation of my soul. Amen.

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GRACE BEFORE MEALS.

Bless us, O Lord, and these thy gifts, which of thy bounty, we are going to receive, through Christ our Lord. Amen.

AFTER MEALS.

We give thee thanks, Almighty God, for all the benefits we have received, through Christ our Lord. Amen.

V. Let us bless the Lord.

R. Thanks be to God. May the souls of the faithful, through the mercy of God, rest in peace. Amen.

THE HYMN, VENI CREATOR SPIRITUS.

To beg the Light and Grace of the Holy Ghost.

Spirit, Creator of mankind,
Visit every pious mind,
And sweetly let thy grace invade
Such breasts, O Lord, as thou hast made.

Thou art the comforter whom all
Gift of the highest God must call;
The living fountain, fire, and love,
The ghostly unction from above.

God's sacred finger, which imparts
A sevenfold grace to faithful hearts.
Thou art the Father's promise, whence
We language have and eloquence.

Enlighten, Lord, our souls, and grant
That we thy love may never want.
Let not our virtue ever fail,
But strengthen what in flesh is frail.

Chase far away our mortal foe,
And thy blest peace on us bestow.
Let thy direction to us shine.
That sin and vice we may decline.

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By thee let us the Father know,
Vouchsafe likewise the Son to show;
And let's believe in thee who dost
Proceed from both—the Holy Ghost.

Most glorious may the Father reign,
And so the Son who rose again;
Together with the Paraclete,
Through years and ages infinite. Amen.

V. The Apostles spoke with divers tongues.
R. The wonderful works of God.

Let us pray.—O God! who didst instruct the hearts of the faithful, by the illumination of the Holy Ghost; grant, that by the same spirit we may have a right understanding in all things, and evermore rejoice in his holy consolation, through our Lord Jesus Christ.

Blest Mary, pre-ordain'd to be,
Mother of grace and clemency;
Defend us from our mortal foe;
Receive us when from hence we go.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that all our prayers and works may always begin from thee, and by thee be happily ended.

O Virgin Mary, who wast immaculate in thy conception, pray for us to the eternal Father, whose Son Jesus thou hast brought forth by the Holy Ghost.

ADORATION AT NOON.

I come, O my King, and my God! to renew my humble tribute of homage and adoration. As it is by thee that I begin the day, so it is with thee that I desire to continue it. Thou art

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the centre that I seek for rest and comfort, being desirous of no other repose than what is found in thee. I come likewise for a fresh supply of strength and vigour, in order to finish the day, and repair the faults I have committed in the former part of it. Grant me, O Lord, all those succours that are necessary for this purpose, and come into my heart, to be thyself my strength, my support, and defence. Amen.

A PRAYER TO OUR GUARDIAN ANGEL.

O Holy Angel! whom God, by the effect of his goodness and tender regard for my welfare, hath charged with the care of my conduct: who supporteth me when I am discouraged, and continually obtaineth for me new favours; I return thee profound thanks, and conjure thee, most amiable protector, to continue thy charitable care and defence of me against the malignant attacks of all my enemies. Keep me at a distance from all occasions of sin. Obtain for me the grace of hearkening attentively to thy holy inspirations, and of faithfully reducing them to practice. Protect me in all the temptations and trials of this life, but more especially at the hour of death, and do not quit me till thou hast conducted me into the presence of my Creator, in the mansions of everlasting happiness. Amen.

PSALM CXXIX.—DE PROFUNDIS.

1. Out of the depths I have cried to thee, O Lord: Lord hear my voice.

2. *Let thy ears be attentive to the voice of my supplication.*

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3. If thou wilt observe iniquities, O Lord: Lord who shall endure it?

4. *Because with thee there is propitiation; and by reason of thy law I have waited for thee, O Lord.*

5. My soul hath relied on his word: my soul hath hoped in the Lord.

6. *From the morning watch even until night, let Israel hope in the Lord.*

7. Because with the Lord there is mercy, and with him plentiful redemption.

8. *And he shall redeem Israel from all its iniquities.*

V. Eternal rest give to them, O Lord.

R. *And let perpetual light shine upon them.*

Let us pray.—O God! the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through the help of pious supplications they may obtain the pardon which they have always been desirous of.

A PRAYER

FOR THE CHOICE OF A STATE OF LIFE.

O Eternal God! who art the light of the world, and for whose glory the whole creation is ordained, to thee I submit myself, and my whole life; and that I may live for thy glory, I beseech thee, in thy mercy, to direct me in the choice of a state of life; that having thee for my guide, I may embrace that course which may be most pleasing to thee, and most proper for me to work out my salvation.

O Queen of Heaven! and Mother of Jesus! be a mother to me; and obtain for me of thy divine

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Son, that I may hear his call and know his will, and have grace readily to put it into execution. Amen.

ANIMA CHRISTI.

The soul of Christ sanctify me.
The heart of Christ inflame me.
The body of Christ save me.
The blood of Christ inebriate me.
The water issuing out of the side of Christ wash me.

The passion of Christ comfort me.
O Good Jesus hear me.
Hide me in thy sacred wounds.
Suffer me not to be separated from you.
Defend me from the malignant enemy.

In the hour of death call me, and command me to come to thee, that with thy saints I may praise and glorify thee for ever and ever. Amen.

PRAYER OF ST. BERNARD.

Memorare.—Remember, O! most gracious Virgin Mary, that it has never yet been heard that any one who had recourse to thy patronage, invoked thy help, implored thy intercession, was left by thee unpitied and forsaken. To thee then, most blessed Virgin, Mother of Virgins, I fly for refuge with unbounded confidence. Behold me with a bruised and penitent heart in supplication at thy feet! Despise not my humble prayer, but hear me with pity, O! Mother of Jesus, graciously hear me.—Amen.

Let us pray.—Assist us, O Lord, we beseech thee, by the merits of the spouse of thy most holy Mother, that what our possibility cannot obtain, may be given us by his intercession, who livest

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and reignest with God the Father in the unity of the Holy Ghost, world without end. Amen.

V. Pray for us, St. Aloysius.

R. That we may be made worthy of the promises of Christ.

Let us pray.—O God! the dispenser of heavenly gifts, who didst join in the angelical youth Aloysius, wonderful innocence of life with an equal severity of penance; grant through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance, through our Lord Jesus Christ. R. Amen.

A PRAYER,

IN WHICH A DEVOUT PERSON PUTS HIMSELF UNDER THE PATRONAGE OF ST. ALOYSIUS.

Angelical youth, Aloysius, by the particular appointment of God's vicar upon earth, patron of those who apply to studies! Thou who hast illustrated the church by a holy contempt of an earthly principality, but more by the innocence of thy manners, sanctity of thy life, and glory of miracles, allow me from this day to choose and adopt thee patron and protector of my life and studies, firmly resolved to follow the example and pattern as well of piety as of industry thou hast put before me. For the love thou hadst for Christ crucified, and his most blessed Mother, receive me as thy client and obedient servant; aid and assist me in the pursuit of virtue and learning; nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; ward and defend me against the

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dangers of the world; inspire my heart with a true and filial confidence in the ever blessed Virgin Mary, the mother of good counsel; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin; that as thou always livedst in a purity and integrity truly angelical, so assisted by thy patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with thee, and joined to the company of the angels in heaven. Amen.

Night Prayers.

O MY God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions, all my thoughts and the most secret motions of my heart; thou watchest over me with an incomparable love, every moment bestowing favors and preserving me from evil. Blessed be thy holy name, and blessed by all creatures be thy unspeakable goodness for the benefits I have ever received from thee, and particularly this day. May the Saints and Angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked, as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

O my Lord Jesus Christ, judge of the living and the dead, before whom I must one day appear to give an exact account of my whole life: Enlighten me, I beseech thee, and give me an humble and contrite heart, that I may see wherein

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I have offended thy infinite Majesty, and judge myself now with so just a severity that then thou mayest judge me with mercy and clemency.

[Here examine your conscience with respect to the fault to which you are most subject, and others committed during the course of the day.]

1st. With regard to God. By omissions or negligences in your duties of religion and piety; irreverence in the church; voluntary distractions in your prayers; defect of intention in your actions; resistance to divine grace; oaths; murmuring against the dispositions of divine providence; want of confidence in God and of resignation to his divine will; voluntary doubts in matters of faith, &c.

2d. With regard to your neighbour. By rash judgments; contempt; hatred; aversion; censoriousness; jealousy; desires of revenge; quarrels; sallies of passion; indignation; imprecations; injurious words or actions; detraction; raillery; false reports; damage done to your neighbour's goods or reputation: bad example; scandal; concurrence to the sins of others; want of respect of obedience, submission, charity, zeal, fidelity, &c., due to the persons with whom you are connected.

3d. With regard to yourself. By thoughts of pride; self-esteem; vanity; human respects; untruths; thoughts, looks, desires, discourses or actions contrary to purity; bad looks; anger; impatience; sloth in fulfilling the duties of your state; misemployment of the time allotted for them; neglect of improvement, &c. The above articles of examination may be sufficient for your ordinary confessions when frequent.

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O my God, I detest these and all other sins, which I have committed against thy divine Majesty; I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeases thee. I love thee with my whole heart and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the occasions, to use fit remedies, and will endeavour to extirpate the roots: I will confess and satisfy. Have mercy on me, O good God, have mercy, and pardon me a wretched sinner. In the name of thy beloved Son Jesus! I humbly beg of thee so to wash me with his precious blood, that my sins may be entirely remitted.

[Endeavour, as much as possible, to put yourself in the condition you desire to be found in at the hour of death.]

O My God, I accept of death as a homage and adoration which I owe to thy divine Majesty, and as a punishment justly due to my sins; in union with the death of my dear Redeemer, and as the only means of coming to thee, my beginning and last end.

I firmly believe all the sacred truths the Holy Catholic Church believes and teaches, because they have been revealed by thee the sovereign truth, who neither canst deceive nor be deceived, and by the assistance of thy holy grace, I am resolved to live and die in the communion of this thy church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins and life everlasting, through the merits of thy Son Jesus Christ, my only Redeemer, and by the intercession of his blessed Mother and all the saints.

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I love thee with my whole heart and soul, because thou, O God, art the sovereign good, and for thy own infinite goodness, art most worthy of all love. I desire to love thee as the blessed do in heaven. I adore all the designs of thy divine providence, resigning myself entirely to thy will.

I also love my neighbour, for thy sake, as I love myself; I sincerely forgive all that have injured me, and ask pardon of all that I have injured.

I renounce the devil with all his works; the world with all its pomps; and the flesh with all its temptations.

I desire to be dissolved and to be with Christ. Father, into thy hands I commend my spirit; Lord Jesus receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the saints pray for us to our Lord, that we may be preserved this night from sin and evil.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment.

O my good angel, whom God, by his divine mercy has appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

Almighty God have mercy on us; and, our sins being forgiven, bring us to life everlasting. Amen.

The Almighty and most merciful Lord, give us pardon, absolution, and remission of our sins. Amen.

Vouchsafe, O Lord, to keep us this night without sin.

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Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be poured on us, according to the hopes we have placed in thee.

Lord, hear my prayer, and let my supplication come to thee.

Let us Pray.—Visit, we beseech thee, O Lord, this house and family, and drive from it all the snares of the enemy; let thy angels dwell herein to preserve us in peace, and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Remember man thou art but dust, and into dust thou shalt return.

O my dearest Jesus, let me now, like thy beloved disciple, repose on thy sacred breast, and grant me grace to draw my breath this night out of thy sacred side. I wish that each respiration which I breathe, this night, may be a most pure act of love for thee, and grant, O my dearest Jesus, that thy most sweet spirit may flow into my heart, enlighten my mind, and inseparably unite me to thy dear self, that by every breath I draw this night, so many millions of praise and love I desire to render to thy divine Majesty, which I beg of my good Angel and our blessed Lady to make to thee in my name.

The Lord's prayer consists of a preamble or preface, and seven petitions, *seven* being a mysterious or mystical number in the sacred writings: it is the most dignified and perfect of all prayers and excels every other for six principal reasons: viz. by reason,

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1st. Of its Author,	Being God.
2nd. Its Brevity,	A compendium of the Gospel.—*Tertullian.*
3rd. Order,	1st. Proposing God's glory, 2nd. Our own necessities, first, expressing the divine, second, the moral virtues.
4th. Efficacy,	Christ's own words consequently most efficacious.
5th. Necessity,	All being bound to know and recite it every day.
6th. Of its comprising the Acts of the divine and moral Virtues.	

THE LITANY OF LORETTO.

Kyrie eleison. Christe eleison. Kyrie eleison.
Christe audi nos. Christe exaudi nos.
Pater de cœlis Deus, *miserere nobis.*
Filii, redemptor mundi Deus, *miserere nobis.*
Spiritus Sancte Deus, *miserere nobis.*
Sancta Trinitas unus Deus, *miserere nobis.*

Sancta Maria,
Sancta Dei genitrix,
Sancta Virgo Virginum,
Mater Christi,
Mater Divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,

Ora pro nobis.

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Virgo prædicanda.
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum justitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina angelorum,
Regina patriarcharum,
Regina prophetarum,
Regina apostolorum,
Regina martyrum,
Regina confessorum,
Regina virginum,
Regina sanctorum omnium,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi, *parce nobis Domine.*

Agnus Dei, qui tollis peccata mundi, *exaudi nos, Domine*

Agnus Dei, qui tollis peccata mundi, *Miserere nobis.*

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Antiph. Sub tuum, &c.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.—Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut qui angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur: per eumdem Christum Dominum nostrum. Amen.

EXPLANATION OF COLOURS

USED BY THE CHURCH AT DIVINE SERVICE.

White is used on the Feasts of our Lord, of the blessed Virgin, and of all such Saints as are not martyrs.

Red is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

Purple or *Violet*, the penitential colour, is used on all the Sundays and Ferias of Advent; the penitential time, from Septuagesima till Easter; and on Vigils, Ember and Rogation days, when the Office is of them.

The *Green* is used on all Sundays and Ferias from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the Office is of the Sunday, but in the Paschal time *White* is used.

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✠

ON THE SIGN OF THE CROSS.

This sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of Baptism, and in the sacrifice of the Altar; to signify that all grace is derived from the passion of Christ. The Cross, besides, is marked on all parts of the dress of our ministers, and on the vessels appropriated to divine service, to denote their destination. On the altars is raised a Cross, with the figure of a dead Christ on it, to bring to our minds that it was He who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved.* Finally, we often mark upon ourselves the sign of the Cross, pronouncing the words: *In the Name of the Father, and of the Son, and of the Holy Ghost;* thereby attesting our belief in the Blessed Trinity, and in the incarnation and death of our Saviour.

A SHORT PRAYER

WHICH MAY BE SAID DAILY FOR THE GRACE OF A HAPPY DEATH.

O most dear and adorable Jesus! who wast crucified for the redemption of mankind, I beseech thee, by thy dolorous passion, by thy dreadful agony, by thy countless wounds, by the effusion of thy precious blood, by the recommendation of thy sacred soul into the hands of thy Eternal Father, and by thy ignominious death on the altar of the cross, that thou wilt graciously vouchsafe at my last hour to receive my spirit into the bosom of thy mercy. Amen.

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Anthems

AT

SPRINKLING THE HOLY WATER.

Before Solemn Mass, from Trinity *to* Palm Sunday, *inclusively, the following* Anthem *is sung.*

Asperges me, Domine, hyssopo, et mundabor; lavabis me, et super nivem dealbàbor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, &c.

Ant. Asperges me, &c.

Sprinkle me with hyssop, O Lord, and I shall be cleansed; wash me, and I shall be whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory, &c.

Anth. Sprinkle me, &c.

The Priest, being returned to the foot of the Altar, says:

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

From Easter to Whitsunday, inclusively, instead of the forgoing, the following Anthem is sung, and Alleluia added to the V. *Ostende nobis*, and its R. *Et salutare*, &c.

Vidi aquam egredientem de templo à latere dextro, *Alleluia;* et omnes ad quos pervenit aqua ista, salvi facti sunt, et dicent, *Alleluia.*

Ps. Confitemini Domino, quoniam bonus; quoniam in sæculum misericordia ejus. Gloria.

I saw water flowing from the right side of the temple, *Alleluia;* and all to whom that water came were saved, and they shall say, *Alleluia.*

Ps. Praise the Lord, because he is good; because his mercy endureth for ever. Glory, &c.

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THE PRAYER, EXAUDI.

Hear us, O holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place; through Jesus Christ our Lord. Amen.

A PREPARATORY PRAYER BEFORE MASS.

Prostrate in spirit at the foot of thy holy altar, I adore thee, O almighty God! and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of thy Son, Christ Jesus. O grant that I may assist thereat with the attention, respect, and awe due to such august mysteries; and that by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost one God, world without end. Amen.

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Ordinary of the Mass.

The Priest at the foot of the Altar, beginning, saith:

In nomine Patris, et Filii, et Spiritus Sancti.—Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Ant. Introibo ad altare Dei.

Ant. I will go unto the altar of God.

R. Ad Deum, qui lætificat juventutem meam.

R. To God who giveth joy to my youth.

Psalm XLII.

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Judge me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me.

R. Quia tu es, Deus, fortitudo mea? quare me repulisti? Et quare tristis incedo dum affligit me inimicus?

R. Since thou, O God, art my strength, why hast thou cast me off? and why do I go sorrowful while the enemy afflicteth me?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Send forth thy light and thy truth: they have conducted me and brought me to thy holy Mount, and into thy Tabernacles.

R. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

R. And I will go unto the altar of God: to God who giveth joy to my youth.

P. Confitebor tibi in citharâ, Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?

P. I will praise thee on the harp, O God, my God; why art thou sad, O my soul? and why dost thou disquiet me?

R. Spera in Deo, quoniam adhuc confitebor illi:

R. Hope in God, for I will still praise him, the salvation

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salutare vultùs mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

P. Confiteor, &c.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam. P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi Pater, quia peccavi nimis cogitatione, verbo, et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper virginem, beatum Michælem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

R. Amen.

of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess, &c.

R. May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life. P. Amen.

R. I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John Baptist, to the Holy Apostles, Peter and Paul, to all the saints, and to you Father, that I have sinned exceedingly in thought, word, and deed, thro' my fault, thro' my fault, thro' my most grievous fault. Therefore I beseech the blessed Mary, ever virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles, Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

P. May Almighty God, &c.

R. Amen.

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P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

P. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

R. Amen.

P. Deus tu conversus vivificabis nos.

P. Thou O God, being turned towards us, wilt enliven us.

R. Et plebs tua lætabitur in te.

R. And thy people will rejoice in thee.

P. Ostende nobis, Domine, misericordiam tuam.

P. Shew us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

P. Domine, exaudi orationem meam.

P. O Lord hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

When the Priest goes up to the Altar, say,

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies: through Jesus Christ our Lord. Amen.

When he bows before the Altar, say:

We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

The Introit being every day different, must be sought for in its proper place.

P. Kyrie eleison.	Lord have mercy on us.
R. Kyrie eleison.	Lord have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.
R. Christe eleison.	Christ have mercy on us.
P. Christe eleison.	Christ have mercy on us.
R. Christe eleison.	Christ have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.
R. Kyrie eleison.	Lord have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.

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Gloria in Excelsis.

Gloria in excelsis Deo, et in terrâ pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus Rex cœlestis, Deus Pater omnipotens. Domine Filii unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris, Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty, O Lord Jesus Christ the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art the Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father, Amen.

P. Dominus vobiscum.
R. Et cum spiritu tuo.

P. The Lord be with you.
R. And with thy spirit.

Then are said the COLLECT, EPISTLE, GRADUAL, *and* TRACT, *which seek in their proper places.*

At the end of the Epistle is answered,

R. Deo Gratias.

R. Thanks be to God.

The Prayer MUNDA COR MEUM *before the Gospel.*

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe through thy gracious mercy, so to purify me, that I may worthily attend to thy holy Gospel: through Christ our Lord.

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May the Lord be in my heart and on my lips, that I may worthily and in a becoming manner attend to his holy gospel. Amen.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Sequentia (*vel* Initium) Sancti Evangelii secundum, &c.
R. Gloria tibi Domine.

P. Our Lord be with you.
R. And with thy spirit.
P. The continuation (or beginning) of the holy gospel according to, &c.
R. Glory be to thee, O Lord.

Seek the Gospel in its proper place, at the end of which is answered,

R. Laus tibi Christe.

R. Praise be to thee, O Christ.

The Nicene Creed.

Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum, ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum, non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST.* Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertiâ die secundum scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the scriptures; and ascended into heaven, sitteth at the right

* Kneel in reverence of Christ's Incarnation.

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iterum venturus est cum gloria judicare vivos et mortuos; cūjus regni non erit finis.

Et in Spiritum Sanctum, Dominum et Vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum; et vitam venturi sæculi. Amen.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Oremus.

hand of the Father, and he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And One, Holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

P. Our Lord be with you.
R. And with thy Spirit.
P. Let us pray.

Here follows the Offertory, which may be found in its proper place.

Oblation of the Host.

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

When the Priest puts the Wine and Water into the Chalice:

O God, who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it, grant that by the mystery of this Water and wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ, our Lord, thy Son, who with thee and the Holy Ghost liveth and reigneth one God, world without end. Amen.

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Oblation of the Chalice.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty as a sweet odour for our salvation, and for that of the whole world. Amen.

When the Priest bows before the Altar:

Accept us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine:

Come, O almighty and eternal God, the sanctifier, and bless this sacrifice prepared for the glory of thy holy name.

Washing his hands, he says, Ps. xxv. 6,

I will wash my hands among the innocent; and will compass thy altar, O Lord.

That I may hear the voice of thy praise; and tell all thy wondrous works.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities; their right hand is filled with gifts.

But I have walked in my innocence; redeem me and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

Bowing in the middle of the Altar, he says,

Receive, O holy Trinity, this oblation which we make to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; and in honour of the blessed Mary, ever a virgin, the blessed John Baptist, the holy Apostles Peter and Paul, and of all the saints; that it may be available to their honour, and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

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Then turning himself towards the people, he says,

Orate, Fratres, &c.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and to that of all his holy Church.

He then reads the Secrets, which may be found according to the time.

P. Per omnia sæcula sæculorum. R. Amen.

P. World without end. R. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

P. Sursum corda.

R. Habemus ad Dominum.

P. Lift up your hearts.

R. We have lifted them up to the Lord.

P. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

P. Let us give thanks to the Lord our God.

R. It is meet and just.

The Preface.

On Festivals and other Days that have none proper, and in Masses for the Dead:

Vere dignum et justum st, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus.* Per Christum Dominum nostrum; per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; cœli cœlorumque virtutes, ac beata seraphim, sociâ exultatione concelebrant. Cum

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God.* Through Christ our Lord; by whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common ju-

* This mark refers to the subsequent part of the proper Prefaces.

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quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth. Pleni sunt cœli et terra gloriâ tuâ. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

bilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

On Trinity, and every other Sunday in the Year that has no proper Preface:

* Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tuâ gloriâ, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentiâ unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, unâ voce dicentes, Sanctus, &c.

* Who, together with thy only-begotten Son and the Holy Ghost, art one God, and one Lord; not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, a unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice saying, holy, &c.

From Christmas-day till the Epiphany; on Corpus Christi; and on our Lord's Transfiguration:

* Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis

* Since, by the mystery of the Word made flesh, a new ray of thy glory has ap-

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infulsit; ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur. † Et ideó cum angelis et archangelis, cum thronis et dominationibus, cumque omni militiâ cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, sanctus, &c.

peared to the eyes of our souls; that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing an everlasting hymn to thy glory, saying, Holy, &c.

On the Epiphany, and during its Octave:

* Quia cum unigenitus tuus in substantiâ nostræ mortalitatis apparuit, novâ nos immortalitatis suæ luce reparavit. † Et ideo, cum angelis, &c.

* Because when thy only-begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore, &c.

In Lent till Passion Sunday:

* Qui, corporali jejunio, vitia comprimis, mentem elevas, virtutem largiris et præmia. * Per Christum, &c.

* Who, by this bodily fast, extinguishest our vices, elevatest our understanding, bestowest on us virtue and its rewards. * Through, &c.

On Passion and Palm Sundays, Maunday Thursday, and Feast of the Holy Cross:

* Qui salutem humani generis in ligno crucis constituisti; ut unde mors oriebatur, inde vita resurgeret; et qui in ligno vincebat, in ligno quoque vinceretur. † Per Christum Dominum nostum, &c.

* Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that, from whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome. * Through, &c.

From Holy Saturday to the Ascension:

Vere dignum et justum est, æquum et salutare,

It is truly meet and just, right and available to salva-

† Prefaces thus marked are concluded in the same manner as this.

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te quidem Domine omni tempore, sed [in hac potissimum nocte *vel* die, *vel*] in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnús qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, &c.

tion, to praise thee, O Lord, at all times, but chiefly on this [night *or* day, *or* at this time] when Christ our Passover was sacrificed for us. For he is the true Lamb, who hath taken away the sins of the world, who by dying has destroyed our death, and by rising again has restored us to life. † And therefore, &c.

From Ascension-day till Whitsun-Eve.

* Per Christum Dominum nostrum, Qui, post resurrectionem, suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. † Et ideo, &c.

* Through Christ our Lord. Who after his resurrection, appeared openly to all his disciples, and in their presence ascended into heaven, to make us partakers of his divine nature. † And therefore, &c.

From Whitsun-Eve till Trinity Sunday; and in Votive Masses of the Holy Ghost:

* Per Christum Dominum nostrum. Qui ascendens super omnes cælos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodiernâ die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt sine fine dicentes, Sanctus, &c.

* Through Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also and all the angelic powers, sing in concert an everlasting hymn to thy glory, saying, Holy, &c.

On Festivals of the B. V. Mary, the Purification excepted:

* Et te, in N. ‡ beatæ Mariæ semper Virginis, collaudare, benedicere, et præ-

* And that we should praise, bless, and glorify thee, on the [*N.*] ‡ of blessed Mary,

‡ Here the name of her several Festivals, as they happen in the course of the year, should be expressed.

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dicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit et virginitatis gloriâ permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. * Per quem, &c.

ever a Virgin. Who, by the overshadowing of the Holy Ghost, conceived thy only-begotten Son, and the glory of her virginity still remaining, brought forth the eternal light of the world, Jesus Christ our Lord. * By whom, &c.

On the Festivals of the Apostles:

Vere dignum et justum est, æquum et salutare, te Domine suppliciter exorare ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. * Et ideò, cum angelis, &c.

It is truly meet and just, right and available to salvation, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. * And therefore, &c.

The Canon of the Mass.

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer thee for thy holy Catholic Church; to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with thy servant [*N.*] our pope, [*N.*] our bishop, and [*N.*] our queen, as also all orthodox believers and professors of the Catholic and apostolic faith.

COMMEMORATION OF THE LIVING:

Be mindful, O Lord, of thy servants, men and women, [*N.*] and [*N.*] and of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health

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and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with, and honouring in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thadæus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; through whose merits and prayers, grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says,

We therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept, that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father: he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

Kneeling, the Priest adores, and then elevates the Sacred Host:

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples saying: TAKE AND DRINK YE ALL OF THIS; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of me.

Here, also kneeling, he elevates the Chalice:

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ

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thy Son, our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life and chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a holy Sacrifice and unspotted Victim.

We most humbly beseech thee, Almighty God, to command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty; that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.

Be mindful, O Lord, of thy servants [*N.*] and [*N.*] who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his Breast, the Priest says,

Also to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

P. Per omnia sæcula sæculorum. R. Amen.	P. For ever and ever. R. Amen.
Oremus.	*Let us Pray.*
Præceptis salutaribus moniti	Instructed by thy saving

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et divina institutione formati, audemus dicere:

precepts, and following thy divine directions, we presume to say:

Pater Noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum fiat voluntas tua, sicut in cœlo, et in terrâ: panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation.

R. Sed libera nos à malo.

R. But deliver us from evil.

P. Amen.

P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and, by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days; that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son our Lord, who, with thee and the Holy Ghost liveth and reigneth God.

P. Per omnia sæcula sæculorum.

P. World without end.

R. Amen.

R. Amen.

P. Pax Domini sit semper vobiscum,

P. May the peace of the Lord be always with you,

R. Et cum spiritu tuo.

R. And with thy spirit.

Breaking the Host, he puts a particle thereof into the Chalice, saying,

May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it, effectual to eternal life. Amen.

Then bowing and striking his breast, he says,

Agnus Dei, qui tollis peccata mundi, * miserere nobis.

Lamb of God, who takest away the sins of the world, * have mercy upon us.

Agnus Dei, qui tollis peccata mundi, * miserere nobis.

Lamb of God, who takest away the sins of the world, * have mercy upon us.

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Agnus Dei, qui tollis peccata mundi, * dona nobis pacem.	Lamb of God, who takest away the sins of the world, * give us peace.

In Masses for the Dead, *he says twice,* *Give them rest; *and lastly,* *Give them eternal rest.

Lord Jesus Christ, who saidst to thy Apostles, "I leave you peace, I give you my peace," regard not my sins, but the faith of thy church; and grant her that peace and unity which are agreeable to thy will; who livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by this thy most sacred body and blood from all my iniquities and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee: who livest and reignest with God the Father, &c. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy, may it be a safeguard and remedy both to soul and body: who, with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Taking the Host in his hands, he says:

I will take the bread of heaven, and call upon the name of our Lord.

Striking his breast, he says thrice: Domine, non sum dignus, &c.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both parts of the Host, he says,

May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the Chalice, he says,

What return shall I make the Lord for all he has given to me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

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Receiving the Blood of our Saviour, he says,

May the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Taking the first Ablution, he says,

Grant, Lord, that what we have taken with our mouth we may receive with a pure mind, that of a temporal gift, it may become to us an eternal remedy.

Taking the second Ablution, he says,

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant, that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest and reignest for ever and ever. Amen.

Then he reads the Communion, which may be seen in its proper place.

P. Dominus vobiscum.	P. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
P. Oremus.	P. Let us pray.

He then reads the Post Communion, which also seek in its proper place.

P. Dominus vobiscum.	P. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
P. Ite missa est, (vel) Benedicamus Domino.	P. Go, you are dismissed, (or) Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

In Masses for the Dead:

P. Requiescant in pace.	P. May they rest in peace.
R. Amen.	R. Amen.

Bowing before the Altar, the Priest says,

Let the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom it has been offered. Through, &c.

Turning himself towards the People, he gives them his Blessing, saying,

Benedicat vos omnipotens Deus, Pater, et Filius et Spiritus Sanctus. R. Amen.	May Almighty God, the Father, Son, and Holy Ghost, bless you. R. Amen.

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P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Initium sancti Evangelii secundum Joannem.

R. Gloria tibi Domine.

In principio, erat Verbum, et Verbum erat apud Deum: et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus á Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri; sed ex Deo nati sunt; ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus glori-

P. Our Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John.

R. Glory be to thee O Lord.

In the beginning was the Word, & the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the Sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his

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am ejus, gloriam quasi unigeniti à Patre, plenum gratiæ et veritatis.

R. Deo gratias.

glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

After solemn Mass, the following V. R. *and* Prayer, *are sung for the Queen,*

P. Domine Salvum fac Regem nostrum [*N.*]

R. Et exaudi nos in die qua invocaverimus te. Gloria Patri, &c.

Oremus.

Quæsumus omnipotens Deus, ut famulus tuus [*N.*] Reg. noster, qui tuâ miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa: quibus decenter ornatus, vitiorum monstra devitare, hostes superare, et ad te quivia, veritas, et vita es, gratiosus, valeat pervenire. Per Dominum nostrum Jesum Christum, &c.

P. O Lord save [*N.*] our Queen.

R. And hear us in the day when we shall call upon thee. Glory, &c.

Let us Pray.

We beseech thee, O Almighty God, that thy servant [*N.*] our Queen, who through thy mercy hath undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned, she may avoid the enormity of sin, vanquish her enemies, and being rendered acceptable in thy sight, may come at length to thee, who art the way, the truth and the life. Through Christ, &c.

Solemn Benediction.

Whilst the Priest takes the Blessed Sacrament out of the Tabernacle, the Choir sings,

O salutaris hostia:

Quæ cœli pandis ostium:
Bella premunt hostilia:

Da robur, fer auxilium.

2 Uni Trinoque Domino,

O saving Host! that heaven's gate,
Laidst open at so dear a rate.
Intestine wars invade our breast;
Be thou our strength, support, and rest.

2. To God the Father, and the Son,

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Sit sempiterna gloria:	And Holy Spirit, Three in one,
Qui vitam sine termino,	Be endless praise: may He above,
Nobis donet in patriâ.	With life eternal crown our love.

AT THE BENEDICTION.

Tantum ergò sacramentum,	To this mysterious table now
Veneremur cernui:	Our knees, our hearts, and sense we bow,
Et antiquum documentum,	Let ancient rites resign their place,
Novo cedat ritui;	To nobler elements of grace;
Præstet fides supplementum	And faith for all defects supply,
Sensuum defectui.	Whilst sense is lost in mystery.
Genitori, Genitoque	To God the Father, born of none,
Laus et jubilatio:	To Christ, his co-eternal Son,
Salus, honor, virtus quoque	And Holy Ghost, whose equal rays
Sit et benedictio;	From both proceed, be equal praise:
Procedenti ab utroque	One honour, jubilee, and fame,
Compar sit laudatio. Amen.	For ever bless his glorious name. Amen.
V. Panem de cœlo, præstitisti eis. Alleluia.	V. Thou hast given them bread from heaven. Alleluia,
R. Omne delectamentum in se habentem. Alleluia.	R. Replenished with whatever is delicious. Alleluia.

Oremus.

Deus, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, &c.

Let us Pray.

O God, who, in this wonderful sacrament, hast left us a perpetual memorial of thy passion, grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, as in our souls to be always sensible of the redemption thou hast purchased for us. Who livest, &c

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Proper Masses

FOR

THE SUNDAYS AND FESTIVALS

THROUGHOUT THE YEAR

ADVENT.—First Sunday.

INTROIT. *Ps.* xxiv. *Ad te levavi.*

To thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust, let me not be ashamed, neither let my enemies laugh at me: for none of them that wait on thee shall be confounded. *Ps.* Show, O Lord, thy ways to me and teach me thy paths. V. Glory, &c. To thee, &c., to *Ps.*

And thus the Introit is always repeated.

I. COLL. Exert, we beseech thee, O Lord, thy power, and come; that, by thy protection, we may be freed from the imminent dangers of our sins, and be saved by thy mercy, who liveth and reigneth, &c. Amen.

II. COLL. O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions; and grant that we who believe her to be truly the Mother of God, may be helped by her prayers.

III. COLL. Mercifully hear, we beseech thee, O Lord, the prayers of thy Church; that, all

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oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion. Through, &c. Amen.

Instead of the foregoing, the following may be said:

COLL. O God, the Pastor and Governor of all the faithful, look down in thy mercy on thy servant [*N.*] whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that, both by word and example, he may edify all those that are under his charge, and, with the flock intrusted to him, arrive at length at eternal happiness. Through, &c.

EPISTLE. *Rom.* xiii. 11, 14. *Brethren:* Know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past, and the day is at hand: let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GRAD. *Ps.* xxiv. None of them that wait on thee shall be confounded. V. Show, O Lord, thy ways to me and teach me thy paths. *Alleluia, Alleluia.* V. Show us, O Lord, thy mercy, and grant us thy salvation. *Alleluia.*

GOSPEL. *Luke* xxi. 25, 33. *At that time:* Jesus said to his disciples: There shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be

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moved; and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude. See the fig-tree and all the trees; when they now shoot forth their fruit, you know that summer is nigh: so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.—CREDO.

OFFERT. *Ps.* xxiv. To thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust; let me not be ashamed, neither let my enemies laugh at me; for none of them that wait on thee shall be confounded.

I. SECRET. Grant, O Lord, that these sacred mysteries may cleanse us by their powerful virtue, and bring us with greater purity to him who was the author and institutor of them.—Through, &c.

II. SECRET. Strengthen, we beseech thee, O Lord, in our souls the mysteries of the true faith; that we who confess him that was conceived of a Virgin, to be true God and true man, may, by the power of his saving resurrection, deserve to come to eternal joys. Through the same, &c.

III. SECRET. Protect us, O Lord, while we assist at thy secret mysteries; that, being employed in acts of religion, we may serve thee both in mind and body. Through. &c.

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Instead of the foregoing, may be said the following,

SECRET. Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant [*N.*] whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

COMM. *Ps.* lxxxiv. For the Lord will give his goodness; and our earth shall yield her fruit.

I. P. COMM. May we receive, O Lord, thy mercy in the midst of thy temple; that, with due honour, we may prepare for the approaching solemnity of our reparation. Through, &c.

II. P. COMM. Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, who by the message of an angel, have known the Incarnation of thy Son, the Christ, may, by his passion and cross, come to the glory of his resurrection. Through, &c.

III. P. COMM. We beseech thee, O Almighty God, not to leave exposed to the dangers of human life those whom thou hast permitted to partake of those divine mysteries. Through.

Instead of the foregoing, may be said the following,

P. COMM. May the participation of this divine sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant [*N.*] whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

Against evil Thoughts.

COLLECT. O Almighty and most merciful God, regard, in thy goodness, our prayers, and deliver our hearts from the disquietude of all perverse and evil thoughts: that we may become an abode for thy holy Spirit. Through, &c.

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ADESTE FIDELES.

Sung from Christmas Day to the Octave-day of the Epiphany.

Adeste fideles, læti triumphantes;
Venite, venite in Bethlehem;
Natum videte regem angelorum.
Venite adoremus, venite adoremus,
Venite adoremus Dominum.*

Deum de Deo, Lumen de Lumine,
Gestant puellæ viscera;
Deum verum, genitum non factum:
Venite adoremus, venite, &c., to *

Cantet nunc Io chorus angelorum,
Cantet nunc aula cœlestium:
Gloria in excelsis Deo;
Venite adoremus, venite, &c., to *

Ergo, qui natus die hodierna,
Jesu tibi sit gloria,
Patris æterni verbum caro factum;
Venite adoremus, venite, &c., to *

The following Hymn is generally sung before solemn Mass on Whitsunday.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei.
Fons vivus, ignis, charitas:
Et Spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

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Accende lumen sensibus,
Infunde amorem cordibus :
Infirma nostri corporis,
Virtute firmans perpeti.

Hostem repellas longiùs,
Pacemque dones protinùs,
Ductore sic te prævio,
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium :
Teque utriusque Spiritum,
Credamus omni tempore.

Deo Patri, sit gloria,
Et Filio qui a mortuis ;
Surrexit ac Paraclito,
In sæculorum sæcula.—*Amen.*

FIVE POINTS OR RESOLUTIONS,

Which may be formed with much spiritual profit, either before or after hearing Mass.

I. I absolutely detest, and utterly abhor, collectively and separately, all the sins I have ever committed or that were committed by others from the beginning of the world to the present hour, or that may be hereafter committed ; and would do my utmost with the grace of God to prevent them, which I therefore humbly implore.

II. I totally extol and applaud all the good works that have been done from the creation of the world, or that may be hereafter doné to the consummatiou thereof: and would with God's

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assistance multiply them. whose grace for that purpose, I earnestly invoke.

III. I direct all my thoughts, words, and actions, to the greater glory of God, in union with all those good intentions which the saints have ever had—now have—or may possibly have hereafter.

IV. I sincerely pardon, and do from the bottom of my heart forgive all my enemies—all who calumniate or detract me—all who would by any means injure me, or desire that evil may befall me.

V. I wish I could save all mankind by dying for each individual: I would freely do so by help of the grace of God, which I therefore earnestly invoke, for without his grace I can do nothing.

SUNDAY WITHIN OCTAVE OF THE ASCENSION.

GOSPEL. *John*, xv. 26.—*At that time:* Jesus said to his disciples: When the Paraclete cometh whom I will send you from the Father, the Spirit of Truth who proceedeth from the Father, he shall give testimony of me: and you shall give testimony because you are with me from the beginning. [Chap. xvi.] These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea the hour cometh, that whosoever killeth you will think he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that when the hour of them shall come, you may remember that I told you.

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INTROIT.—*Wisd.* i.

Spiritus Domini replevit orbem terrarum, *Alleluia;* et hoc quod continet omnia, scientiam habet vocis, *Alleluia, Alleluia. Ps.* Exurgat Deus, et dissipentur inimici ejus; et fugiant, qui oderunt eum, à facie ejus. V. Gloria.

The Spirit of the Lord hath filled the whole earth, *Alleluia;* and the whole universe hath heard his voice. *Alleluia, Alleluia. Ps.* Let God arise, and let his enemies be dispersed; let them who hate him, fly before his face. V. Glory.

COLLECT. *Deus qui.*—O God, who by the light of the Holy Ghost, didst this day instruct the hearts of the faithful; grant by the direction of the same Holy Spirit, that we may relish what is right, and always enjoy his consolation. Through, &c.

LESSON. *Acts* viii. 14, 17. *In those days.* When the apostles who were in Jerusalem had heard that Samaria had received the word of God: they sent to them Peter and John. Who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

GRAD. Blessed is the nation, who have the Lord for their God: the people which the Lord hath chosen for his inheritance. By the word of the Lord the Heavens were established: and all their power by the spirit of his mouth. Alleluia, Alleluia.

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V. Come, O Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

After Septuag. instead of the foregoing Alleluia and V. is said the

TRACT. *Ps.* ciii.—Send forth thy Spirit and they shall be created, and thou wilt renew the face of the earth. V. O Lord how good and sweet is thy spirit in us. V. Come, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

N.B. In Paschal time, instead of the foregoing Gradual, &c., is said the *V. Emmitte spiritum.*

V. Ps. ciii.—*Emitte spiritum tuum et creabuntur, et renovabis, faciem terræ, Alleluia.*

*** Either the Votive Mass of the Blessed Trinity, or that of the Holy Ghost, is said on any occasion of thanksgiving, with the addition of the following Collect, Secret, and Post Communion.

COLLECT. *Deus, cujus.*—O God, whose mercies are without number, and the treasure of whose goodness is infinite, we give thee thanks for the blessings thou hast bestowed on us: always beseeching thy divine Majesty, that as thou grantest what we ask, so thou wouldst continue thy favours to us in such a manner, that by them we may be prepared for receiving the rewards of eternal happiness. Through, &c.

SECRET. Receive, O Lord, this sacrifice of thanksgiving, and grant that those whom thou hast heard, and hitherto preserved, thou mayest hereafter defend from all adversity, that they may serve and love thee more and more. Through, &c.

P. COMM. *Deus, qui neminem.*—O God, who sufferest not those who hope in thee to be over much afflicted, but mercifully attendest to their petitions: we give thee thanks for having heard our prayers, humbly beseeching thee, that by what we have received we may be delivered from all adversity. Through, &c.

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Te Deum,

Thanksgiving Hymn—said or sung after Mass.

Te Deum laudamus; Te Dominum confitemur;
Te æternum Patrem omnis terra veneratur:
Tibi omnes angeli, tibi cœli et universæ potestates,
Tibi cherubim et seraphim, incessabili voce proclamant;
Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,
Pleni sunt cœli et terra majestatis gloriæ tuæ;
Te gloriosus Apostolorum chorus;
Te Prophetarum laudabilis numerus;
Te Martyrum candidatus, laudat exercitus.
Te per orbem terrarum, sancta confitetur Ecclesia,
Patrem immensæ majestatis;
Venerandum tuum verum, et unicum Filium;
Sanctum quoque Paraclitum Spiritum.
Tu Rex gloriæ Christe:
Tu Patris sempiternus es Filius.
Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum:
Tu devicto mortis aculeo aperuisti credentibus regna cœlorum:
Tu ad dextram Dei sedes: in gloria Patris.
Judex crederis esse venturus.
Te ergo, quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.
Æterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine: et benedic hæreditati tuæ.
Et rege eos, et extolle illos usque in æternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in sæculum: et in sæculum sæculi.
Dignare, Domine, die isto: sine peccato nos custodire.
Miserere nostri, Domine: miserere nostri.
Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.
In te, Domine, sperávi, non confúndar in ætérnum.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.
R. Laudemus et superexaltemus eum in sæcula.

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II. SUNDAY AFTER EPIPHANY.

THE FEAST OF THE HOLY NAME OF JESUS.

INTROIT. *Phil.* ii.—*Ps.* viii.

In nomine Jesu omne genu flectatur cœlestium, terrestrium et infernorum : et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris. *Ps.* Domine Dominus noster, quam admirabile est nomen suum in universa terra. V. Gloria.

At the name of Jesus let every knee bend in heaven, on earth, and under the earth: and every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord, our Lord, how wonderful is thy name over the whole earth. V. Glory.

COLLECT. *Deus qui.*—O God, who didst appoint thy only begotten Son the Saviour of mankind, and commandest that his name should be called JESUS: mercifully grant, that we who venerate his holy name on earth, may also enjoy his sight in heaven. Through, &c.

COLLECT *of the Sunday. Omnipotens.*—O almighty and eternal God, supreme Ruler both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our time. Through, &c.

LESSON. *Acts* iv. 8, 12.—*In those days:* Peter being filled with the Holy Ghost, said to them: Ye rulers of the people and ancients, hear: if we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole; be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Na-

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zareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole. "This is the stone which was rejected by you the builders, which is become the head of the corner;" neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GRAD. *Ps.* cv.—Save us, O Lord our God, and gather us together from amidst the nations, that we may praise thy holy name, and rejoice in thy praise.

V. *Is.* vi. Thou Lord art our Father and Redeemer.

V. Laudem Domini loquetur os meum, et benedicat omnis caro nomen sanctum ejus. Alleluia.

V. My mouth shall publish the praises of the Lord: and let all flesh bless his holy name. Alleluia.

After Septuagesima, instead of the foregoing V. and Alleluia, is said the

TRACT. *Domine Deus virtutum converte nos: et ostende faciem tuam, et salvi erimus: sonet vox tua in auribus meis.* Convert us to thee, O Lord God of Hosts: show us thy face, and we shall be saved: let thy voice sound in my ears.

V. For sweet is thy voice, and very beautiful is thy countenance. V. Thy name, O Jesus! is as a sweet perfume; therefore have virgins loved thee.

GOSPEL. *Luke* ii. 21.—*At that time:* After eight days were accomplished that the child should be circumcised: his name was called Jesus, which was called by the angel before he was conceived in the womb. CREDO.

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OFFERT. *Ps.* lxxxvi.—I will praise thee, O Lord my God, with my whole heart, and I will give glory to thy name for ever: because, O Lord, thou art good and gracious, and full of mercy towards all that call upon thee. Alleluia.

SECRET. May thy blessing, O most merciful God, by which every creature is enlivened and subsists, sanctify this our sacrifice, which we offer thee in honour of the name of thy Son, our Lord Jesus Christ: that it may be acceptable to the praise of thy majesty, and available to our salvation. Through the same, &c.

SECRET *of the Sunday.* Sanctify, O Lord, our offerings, and cleanse us from the stains of our sins. Through, &c.

PREFACE. *Quia per incarnati*, p. 47.

COMM. *Ps.* lxxxv.—All nations whom thou hast created, shall come and fall before thee, O Lord, and shall glorify thy holy name; for thou art truly great and performest wonders: thou alone art God. Alleluia.

P. COMM. *Omnipotens.*—O almighty and eternal God, who didst both create and redeem us, mercifully hear our prayers, and vouchsafe, with a pleasing and kind countenance, to receive the sacrifice of this victim of our salvation, which we have offered to thy divine majesty, in honour of the name of thy Son, our Lord Jesus Christ; that thy grace being poured on us, through the glorious name of Jesus, as a pledge of our eternal predestination, we may rejoice that our names are written in heaven. Through the same, &c.

P. COMM. *of the Sunday. Augeatur.*—May the efficacy of thy power, O Lord, be increased in us, that being fed with thy divine sacraments,

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we may, through thy bounty, be prepared to receive what they promise. Through, &c.

The following (being the Gospel of the Sunday) is read at the end of Mass,

GOSPEL. *John* ii. 1, 11.—*At that time:* There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his disciples believed in him. *Deo gratias.*

XXV. CONVERSION OF ST. PAUL.

INTROIT. 1 *Tim.* i.—I know whom I have trusted, and am sure that he is a just judge, and able to keep what I have deposited in his hands

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against that day. *Ps.* Lord thou hast tried me, and hast known me: thou hast known my sitting down, and my up-rising. V. Glory, &c.

COLLECT. *Deus, qui.*—O God, who, by the preaching of blessed Paul thy Apostle, didst instruct the whole world; grant, we beseech thee, that we, who this day honour his conversion, may, by his example, learn to come to thee. Through, &c.

COLLECT. *Deus, qui beato.*—O God, who, by delivering to the blessed apostle Peter the keys of the kingdom of heaven, didst give him the power of binding and loosing: grant that, by his intercession, we may be freed from the bonds of our sins. Who livest, &c.

LESSON. *Acts* vi. 1, 22.—*In those days:* Saul breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, and asked of him letters to Damascus, to the synagogues, that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground he heard a voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou Lord? And he said: I am Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said: Lord, what wilt thou have me to do? And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood

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amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened he saw nothing. But they, leading him by the hand, brought him to Damascus. And he was there three days without sight, and he did neither eat nor drink. Now there was a certain disciple at Damascus named Ananias: and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord. And the Lord *said* to him: Arise, and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus. For behold he prayeth. [And he saw a man named Ananias coming in and putting his hands upon him, that he might recover his sight.] But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him: Go thy way, for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house: and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it were, scales, and he received his sight: and rising up he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And

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immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said; Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.

GRAD. *Gal.* ii.—He that assisted Peter in the apostleship *among the Jews*, assisted me also among the Gentiles: and they have known the grace of God that was given me. V. The grace of God was not fruitless in me: but his grace always abideth in me. Alleluia, Alleluia. V. The great St. Paul was a chosen vessel, and truly worthy of honour: who also deserves to be seated on a twelfth throne. Alleluia.

After Septuagesima, instead of the Alleluia and V. is said,

TRACT. Thou, O holy Paul, the Apostle, art a chosen vessel: thou art truly worthy of glory. V. Thou wast the preacher of truth and the doctor of the Gentiles in the faith and in the truth. V. By thee all nations have known the grace of God. V. Intercede for us to God who chose thee.

GOSPEL. *Matt.* xix. 27, 29.—*At that time: Peter said to Jesus:* Behold we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them: Amen, I say to you, that you who have followed me in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel.

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And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive a hundred fold, and shall possess life everlasting.

OFFERT. *Ps.* xxxviii.—To me, O God, thy friends are exceedingly honourable: exceedingly mighty is their power.

SECRET. May the intercession, we beseech thee, O Lord, of blessed Peter thy Apostle, render the prayers and offerings of thy church acceptable to thee: that the mysteries we celebrate in his honour, may obtain for us the pardon of our sins. Through, &c.

Of ST. PAUL. Sanctify, O Lord, the offerings of thy people by the prayers of Paul thy Apostle: that what is acceptable to thee, because by thee instituted, may become *still* more acceptable by his intercession.

COMM. Verily I say to you: that you who have forsaken all things and followed me, shall receive a hundred fold, and obtain eternal life.

P. COMM. May the sacrifice we have offered, O Lord, fill us with holy joy; that as we publish the miracles thou hast wrought in the person of thy Apostle Peter, so we may, through his prayers, receive the abundant effects of thy mercy. Through, &c.

Of ST. PAUL. *Sanctificati.*—Being sanctified, O Lord, by these saving mysteries, we pray that we may never be deprived of his intercession, whom thou hast appointed our patron and guide.

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XXVI. ST. POLYCARP, B. M.

All as in Mass II. p. 183, except

EPISTLE. 1 *John* iii. 10, 16.—*Most dearly beloved:* Whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

GOSPEL. *Matt.* x., p. 186, and P. COMM. Refecti, as in p. 182.

XXVII. ST. JOHN CHRYSOSTOM, B. C.

All as in Mass I., p. 180, except

COLLECT. *Ecclesiam.*—May thy heavenly grace, we beseech thee, O Lord, enlarge the Church which thou hast been pleased to enlighten by the resplendent virtues and learning of blessed John thy Confessor and Bishop. Through, &c.

GRAD. Behold a great Prelate, who in his days pleased God. V. There was none found like him in keeping the law of the Most High.

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Alleluia, Alleluia. V. Blessed the man who suffereth temptation, for when he hath been tried he shall receive a crown of life. Alleluia.

XXVIII. ST. AGNES, V. M.

A second time.

INTROIT. *Vultum tuum*, p. 195.

COLLECT. *Deus, qui.*—O God, who rejoicest us by the yearly solemnity of B. Agnes, thy V. and M.; grant, we beseech thee, that we may imitate her life, to whose memory we pay this honour. Through, &c.

EPISTLE, Gradual, and Tract, as in p. 194.

GOSPEL. *Matt.* xiii., as in p. 197.

OFFERT. Grace is spread on thy lips, therefore hath God blessed thee for ever.

SECRET. May thy blessing, we beseech thee, O Lord, plentifully descend upon these our offerings, that through thy mercy they may both sanctify us.

II. PURIFICATION OF THE B. V. MARY.

This feast is kept not only in remembrance of our Saviour's Presentation in the Temple forty days after his birth, (in compliance with the law of Moses, *Lev.* xii.) but also in commemoration of HIS BLESSED MOTHER'S PURIFYING HERSELF, by offering that sacrifice in the temple which was prescribed by the same law. Its institution must be of an early date, since we find mention made of it in the 5th century. By the distribution of the blessed candles, the faithful are exhorted to be as piously disposed as holy Simeon was when he took Christ in his arms, and prophesied that he should become the LIGHT of the Gentiles and the GLORY of Israel. Let us therefore receive the candles from the hands of the Priest with a becoming piety, as an emblem of Christ, who is the light of our souls, and with him let us also offer up ourselves, as purified by his blood to his Eternal Father.

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AT THE BLESSING OF THE CANDLES.

The Lord be with you. R. And with thy spirit.

Let us pray.—*Domine sancte.*

Holy Lord, Father Almighty, and Eternal God, who didst create all things out of nothing, and by the labour of the bees following thy commands, hast brought this liquor to the perfection of wax; and who, on this day, didst accomplish the desire of the righteous Simeon, we humbly beseech thee, that by the invocation of thy most holy name, and by the intercession of blessed Mary, ever a virgin, whose festival we this day devoutly celebrate, and by the prayers of all thy saints, thou wouldst vouchsafe to bless ✠ and sanctify ✠ these candles, for the service of men, and for the good of their bodies and souls in all places: and that thou wouldst please mercifully to hear from thy holy temple, and from the throne of thy majesty, the prayers of this thy people, who desire to carry them in their hands with reverence, and with sacred hymns to praise thy name; and show mercy to all that cry out unto thee, whom thou hast redeemed by the precious blood of thy beloved son: who liveth. R. Amen.

Let us pray.—*Omnipotens sempiterne Deus.*

O Almighty and Eternal God, who, on this day, wast pleased that thy only Son should be presented in the temple, and be received into the arms of holy Simeon: we humbly beseech thy mercy to bless ✠, sanctify ✠, and give the light of thy heavenly benediction to these candles, which we thy servants desire to carry in honour of thy name: that by offering them to thee, our Lord God, we may be inflamed with

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the fire of thy sweet love, and made worthy to be presented in the holy temple of thy glory. Through the same, &c. R. Amen.

Let us pray. *Domine Jesu.*

Lord Jesus Christ, the true light that enlighteneth every man that cometh into the world; pour forth thy blessing ✠ upon these candles, and sanctify ✠ them by the light of thy grace: and grant in thy mercy, that as these candles, by their visible light, dispel the darkness of the night, so our hearts, burning with invisible fire, and enlightened by the grace of the Holy Ghost, may be delivered from all blindness of sin; that the eye of our soul being purified, we may discern those things that are pleasing to thee, and beneficial to our souls: that after having finished the darksome passage of this life, we may come to never-fading joys through thee, O Jesus Christ, the Saviour of the world, who in perfect Trinity livest. R. Amen.

Let us pray. *Omnipotens sempiterne.*

O Almighty and Eternal God, who, by thy servant Moses, commandest the purest oil to be prepared for lamps, continually to burn in thy presence, mercifully pour forth the grace of thy blessing ✠ on these candles: that as they supply us with visible light, so by thy assistance, the light of thy Spirit may never be wanting inwardly in our souls. Through, &c. R. Amen.

Let us pray. *Domine Jesu.*

Lord Jesus Christ, who, appearing amongst men in the substance of our flesh, wast pleased this day to be presented in the temple by thy parents, and whom the venerable Simeon, en-

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lightened by the Holy Ghost, publicly confessing, received in his arms, and blessed: mercifully grant, that, being inspired and taught by the grace of the same holy Spirit, we may sincerely acknowledge and faithfully love thee: who with God the Father, in the unity of the same holy Spirit, livest, &c. R. Amen.

Here the Priest having put incense in the Censer, sprinkles the candles with Holy Water, saying, Sprinkle, &c. p. 37. without the Ps. After fuming them he distributes them to the Faithful, who receive them kneeling, first kissing the Candle, and then the hand of the Priest. During the distribution of the Candles, is sung

Ant. Lumen ad revelationem Gentium, et gloriam plebis tuæ Israel.

Nunc dimittis servum tuum Domine; * secundum verbum tuum in pace. *Ant.* Lumen, &c.

Quia viderunt oculi mei: * salutare tuum.—*Ant.* Lumen, &c.

Quod parasti * ante faciem omnium populorum. *Ant.* Lumen, &c.

Gloria Patri, &c. *Ant.* Lumen, &c.

Sicut erat in principio, &c. *Ant.* Lumen, &c.

Then is sung the following:

Ant. Exurge Domine, adjuva nos: et libera nos propter nomen tuum. *Ps.* Deus auribus nostris audivimus; patres nostri annuntiaverunt nobis. V. Gloria.

Ant. Exurge, to *Ps.*

After Septuag. when this Festival does not fall on a Sunday, is said,

P. Flectamus genua. R. Levate.

PRAYER. *Exaudi.*—Give ear, we beseech thee, O Lord, to thy people: that what we outwardly perform by this yearly devotion, we may inwardly obtain the effects of, by the light of thy grace. Through, &c. Amen.

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At Mass the Candles are held lighted during the Gospel, and from the Consecration till after the Communion.

INTROIT, *Ps.* xlvii.

Suscepimus Deus misericordiam tuam in medio templi tui: secundum nomen tuum, ita et laus tua in fines terræ: Justitia plena est dextera tua. *Ps.* Magnus Dominus et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. V. Gloria.

We have received thy mercy, O God, in the midst of thy temple: thy praise, like thy name, is spread over the earth: thy right hand is full of justice. *Ps.* The Lord is great, and worthy of praise in the city of our God, on his holy mount. V. Glory.

COLLECT. *Omnipotens.*—O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy only Son, in the substance of our flesh, was this day presented in the temple, so our souls, being perfectly cleansed, may become a pure oblation and be presented to thee. Through, &c.

LESSON. *Mal.* iii. 1, 4.—*Thus saith the Lord God:* Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the Testament whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? For he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Judea and Jerusalem shall please

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the Lord, as in the days of old, and in the ancient years: saith the Lord Almighty.

GRAD. *Ps.* xlvii.—We have received thy mercy, O God, in the midst of thy temple: thy praise, O God, as well as thy name, is spread to the ends of the earth. V. As we have heard, so we have seen it come to pass in the city of our God, on his holy mountain. Alleluia, Alleluia. V. The old man carried the Child, and the Child governed the old man. Alleluia.

After Septuag. instead of Alleluia and V. is said

TRACT. *Nunc dimittis.*—Now thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy promised salvation. Which thou hast now prepared to show unto all nations. A light to enlighten the Gentiles, and the glory of thy people Israel.

GOSPEL. *Luke*, ii. 22, 32.—*At that time:* When the days of the purification of Mary, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, "Every male opening the womb shall be called holy to the Lord." And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to

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the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to the revelation of the Gentiles, and the glory of thy people Israel. CREDO.

OFFERT. *Ps.* xliv.—Grace is spread on thy lips, therefore hath God blessed thee for ever and ever.

SECRET. Mercifully hear our prayers, O Lord, and grant us the assistance of thy mercy that what we offer to thy divine majesty may be worthy to be accepted. Through, &c.

PREFACE, *Quia per incarnati*, p. 47.

COMM. *Luke*, i.—Simeon received an answer from the holy Ghost, that he should not see death till he beheld the Christ of the Lord.

P. COMM. *Quæsumus.*—We beseech thee, O Lord our God, that the sacred mysteries we have received to preserve our new life, may, by the intercession of Blessed Mary, ever a Virgin, become a remedy to us both now and for the future. Through, &c.

When the Purification falls on Septuagesima, Sexagesima, or Quinquagesima Sunday, although the Candles are blessed, &c., yet the Mass is deferred till next day.

IV. ST. ANDREW CORSINI, B. C.

All as in Mass II., p. 183, except

COLLECT. *Deus qui.*—O God, who in every age furnishest the Church with fresh examples of virtue: grant thy faithful so closely to imitate blessed Andrew, thy Confessor and Bishop, as to be one day partakers in his reward. Through, &c.

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V. ST. AGATHA, V. M.

All as in Mass XVI. p. 188, except

INTROIT. Let us rejoice in the Lord, and celebrate this festival in honour of blessed Agatha the Martyr, for whose martyrdom the angels rejoice, and join in the praises of the Son of God. *Ps.* My heart hath uttered a good word: I refer my works to the king. V. Glory.

EPISTLE. 1 *Cor.* i. 26, 31.—*Brethren:* See your vocation: there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of this world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong: and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are, that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption: that, as it is written, "He that glorieth, may glory in the Lord."

GRAD. *Ps.* xlv.—God will assist her with his looks: God is in her, and she shall not fail. V. A swift running stream rejoiceth the city of God: the Most High hath consecrated his tabernacle. Alleluia, Alleluia. V. I spoke of thy law in the presence of kings, and I was not ashamed. Alleluia.

After Septuag. instead of Alleluia and V. is said

TRACT. *Ps.* cxxv.—*Qui seminant in lacrymis, in exultatione metent.* They who sow in tears,

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shall reap in joy. V. They went on weeping, and cast their seed. V. But at their return they shall come with joy, bearing the fruit of their labours.

GOSPEL. *Matt.* xix. 3, 12.—*At that time:* The Pharisees came to Jesus to tempt him, saying: Is it lawful for a man to put away his wife for every cause? Who answering said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said: "For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh." Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him: Why did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses, by reason of the hardness of your heart, permitted you to put away your wives: but from the beginning it was not so. And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say to him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take.

COMM. He who vouchsafed to heal all my

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wounds, and restore my breast to my body, is the living God whom I call upon.

VIII. ST. JOHN OF MATHA, C.

All as in Mass II., p. 183, except

COLLECT. *Deus.*—O God, who by holy John wast pleased, under thy heavenly directions, to institute the Order of the most Holy Trinity for the redemption of captives out of the hands of the Saracens: grant, we beseech thee, that by his merits we may be delivered, by thy grace, from all captivity of both body and mind. Through, &c.

X. ST. SCHOLASTICA, V.

All as in Mass XIX. p. 193, except

COLLECT. *Deus qui.*—O God, who to recommend to us innocence of life, wast pleased to let the soul of thy blessed Virgin Scholastica ascend to heaven in the shape of a dove: grant, by her merits and prayers, that we may lead innocent lives here, and ascend to eternal joys hereafter. Through, &c.

XIV. ST. VALENTINE, PR. & M.

All as in Mass III., p. 185, except

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we who solemnize the festival of blessed Valentine, thy Martyr, may, by his instruction be delivered from all the evils that threaten us. Through, &c.

SECRET. Be appeased, O Lord, we beseech thee, with the offerings we have made, and by the intercession of blessed Valentine, thy martyr, defend us from all dangers. Through, &c.

P. COMM. *Sit nobis.*—May this divine sa-

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crament strengthen us, O Lord, both in body and soul, that by the intercession of blessed Valentine, thy martyr, we may receive the effects of what we celebrate. Through, &c.

ASH-WEDNESDAY.

The ceremony of applying ashes, in the form of a cross, to the heads of the faithful on this day, is a relic of the ancient discipline of the Church which at the beginning of Lent subjected public and scandalous sinners to public and cannonical penance. The priest [having first heard their confession, clothed them with sackcloth, laid ashes on their heads, and sprinkled them with holy water] recited aloud over them the *Seven Penitential Psalms*, assisted therein by all the clergy lying prostrate. After the procession, in which they walked bare-foot in the penitential dress above described, they were turned out of the Church, not to be again admitted to assist at the sacred mysteries, till Maunday-Thursday. The Church doors were then shut, and the Mass of the faithful began.

Though public penances are not so frequent as they formerly were, the Council of Trent expressly orders them for public crimes, *Sess.* xxiv. c. 8, *de Reform.* And the directions given in the *Roman Ritual, de Sacram. Pent.* are: "Let not the priest absolve those who have given public scandal, till they have made public satisfaction, and removed the scandal."

We are, therefore, to perform this holy ceremony with an humble and contrite soul, with a firm resolution of entering upon penitential practices in order to punish our sins, and to satisfy for them in a manner that may bear some proportion to the enormity of our offences.

THE BLESSING OF THE ASHES.

Ant. Hear us, O Lord, for thy mercy is kind: look on us, O Lord, according to the multitude of thy mercies. *Ps.* Save me, O God: for the waters have reached my soul. V. Glory.

Ant. Hear us, &c., to *Ps.*

The Lord be with you. R. And with thy spirit.

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Let us pray.—*Omnipotens.*

O Almighty and eternal God, spare those that repent, show mercy to those that humbly intreat thee: and vouchsafe to send from heaven thy holy angel, to ✠ bless, and ✠ sanctify these ashes, that they may be a wholesome remedy to all who humbly call upon thy holy name, and conscious of their sins, accuse themselves, and deplore their crimes in sight of thy divine Majesty, or humbly and earnestly have recourse to thy sovereign bounty; and grant, by our calling on thy most holy name, that whoever shall be touched by these ashes for the remission of their sins, may receive health of body, and defence of soul. Through, &c.

Let us pray.—*Deus qui non mortem.*

O God, who desirest the conversion, and not the death of sinners, graciously consider the weakness of human nature, and mercifully vouchsafe to ✠ bless these ashes, which we design to receive on our heads in token of our humiliation, and to obtain forgiveness: that we, who know that we are but ashes, and must return to dust because of our wickedness, may obtain, through thy mercy, pardon of all our sins, and the recompense promised to penitents. Through, &c.

Let us pray.—*Deus, qui humiliatione.*

O God, who art appeased by humiliation, and pacified by satisfaction, incline to our prayers the ears of thy mercy: and pour upon the heads of thy servants, covered with these ashes, the grace of thy blessing; so as both to fill them with the spirit of compunction, and to grant them the effects of their just desires, and when grant-

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ed, to remain stable and untouched for ever. Through, &c.

Let us pray.—*Omnipotens.*

O Almighty and eternal God, who forgavest the Ninivites, when they did penance in sackcloth and ashes: mercifully grant us so to imitate their penance, that we may obtain pardon of our sins. Through, &c. R. Amen.

The Priest having sprinkled the Ashes with Holy Water, saying the Anthem, Asperges, &c., p. 37, without the Psalm, and fuming them thrice, receives or gives them to himself; then he lays them on the heads of every one, saying to each:

Pr. Remember, O man, that thou art dust, and shalt return to dust again.

In the mean time, the following Anthems are sung by the Choir.

Ant. Let us change our dress for ashes and sackcloth: let us fast and weep in the presence of the Lord; for our God is very merciful to forgive us our sins.

Ant. The priests, the ministers of the Lord, shall weep between the porch and the altar, and say: Spare, O Lord, O spare thy people, and shut not the mouths of those who praise thee, O Lord.

Ant. Let us amend of the sins we have committed through ignorance: lest suddenly overtaken by the day of our death, we seek for time to do penance, and be not able to find it.* Look down on us, O Lord, and take pity: for we have sinned against thee. V. Help us, O God our Saviour, and deliver us for the glory of thy name, O Lord.* Look down on us, &c., to *V.* Glory, &c. Look down on us, &c., to V.

The Lord be with thee. R. And with thy spirit.

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Let us pray.—*Concede nobis.*

Grant us, O Lord, to begin with holy fasting, our Christian warfare; that being to fight against spiritual wickedness we may be aided therein by temperance. Through, &c.

INTROIT. *Wisd.* ix. *Ps.* lxi. Thou, O Lord, hast mercy on all, and hatest none of those things which thou hast created; thou winkest at the sins of men to draw them to repentance, and thou pardonest them: because thou art the Lord our God. *Ps.* Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. V. Glory.

COLLECT. *Præsta, Domine.*—Grant, O Lord, that thy faithful may enter on this solemn fast with suitable piety, and go through it with unmolested devotion. Through, &c.

II. COLLECT. *A cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and blessed Mary, the ever Virgin-Mother of God, of the blessed apostles Peter and Paul, of blessed [*N.*] and of all the saints, grant us thy mercy, health, and peace; that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion.—Through, &c.

The following, with its Secret and P. Comm. is continued till Passion Sunday:

III. COLLECT. *Omnipotens.*—O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou knowest will be thine by faith and good works: we humbly beseech thee, that they for whom we have proposed to offer our prayers,

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whether this world still retains them in the flesh, or the next world hath already received them divested of their bodies, may, by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of their sins. Through, &c.

LESSON. *Joel* ii. 12, 19.—Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord thy God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of the bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: behold I will send you corn, and wine, and oil, you shall be filled with them: and I will no more make you a reproach among the nations, saith the Lord Almighty.

GRAD. *Ps.* lvi.—Have mercy on me, O God, have mercy on me: for my soul hath trusted in

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thee. V. He hath stretched forth his hand from heaven, and hath delivered me: he hath given up to reproach those who trample on me.

TRACT. *Ps.* cii. and lxxviii.—Deal not with us, O Lord, according to our sins, which we have committed, nor punish us according to our iniquities. V. Remember not, O Lord, our past offences: let thy mercy soon overtake us, for we are reduced to the greatest misery. V. Help us, O God our Saviour: and for the glory of thy name deliver us, O Lord, and for the glory of thy name pardon us our sins.

The above Tract is said every Monday, Wednesday, and Friday, till Wednesday in Holy Week, except there be a proper one appointed.

GOSPEL. *Matt.* vi. 16, 21. *At that time; Jesus said to his disciples:* When you fast be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, that they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will reward thee. Lay not up for yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

OFFERT. *Ps.* xxix. I will extol thee, O Lord, because thou hast upholden me: nor hast thou let my enemies triumph over me. O Lord, to thee I cried out, and thou didst heal me.

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SECRET. Grant, O Lord, that we may be duly prepared to present these our offerings, by which we celebrate the institution of this venerable mystery. Through, &c.

II. SECRET. Graciously hear us, O God our Saviour; that, by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next.

III. SECRET. O God, to whom alone is known the number of thine elect to be placed in eternal bliss: grant, we beseech thee, by the intercession of all thy saints, that the book of predestination may contain the names of all those whom we have undertaken to pray for, as well as those of all the faithful. Through, &c.

PREFACE. *Qui corporali jejunio*, p. 48.

COMM. *Ps.* i. He that meditateth night and day on the law of the Lord shall yield his fruit in due season.

P. COMM. *Percepta.* May the mysteries we have received, O Lord, afford us help, that our fasting may be acceptable to thee, and become a remedy to us. Through, &c.

II. P. COMM. *Mundet.*—May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed [*N.*] and of all the saints, free us from all sin, and deliver us from all adversity.

III. P. COMM. *Purificent.* May the mysteries we have received, purify us, we beseech thee, O almighty and merciful God: and grant,

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by the intercession of all thy saints, that this thy sacrament may not increase our guilt to punishment, but be a means of obtaining pardon in order to salvation: may it wash away sin, strengthen our frailty, secure us against the dangers of the world, and procure forgiveness for all the faithful, both living and dead.—Through, &c.

Let us pray.—Bow down your heads to God.

The Prayer, Inclinantes, *over the people.*

Mercifully look down upon us, O Lord, bowing down before thy divine Majesty, that they who have been refreshed with thy divine mysteries, may always be supported by thy heavenly aid. Through, &c.

ON FRIDAY IN PASSION WEEK.

. The Seven Dolours of the Blessed Virgin Mary.

INTROIT. *John* xix. There stood by the cross of Jesus, his mother and his mother's sister, Mary, the wife of Cleophas, and Salome, and Mary Magdalene. V. Jesus said: Woman, behold thy son: and to his disciple, Behold thy mother. V. Glory.

Gloria in excelsis is said in this Mass.

COLLECT. *Deus, in cujus.* O God, in whose passion, according to Simeon's prophecy, the sword of grief pierced the sweet soul of glorious Mary, the Virgin-mother; grant in thy mercy, that we, who with honour commemorate her sorrows and sufferings, may be helped by the glorious merits and prayers of all the saints that

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faithfully stood by thy cross, so as to partake of the happy fruits of thy passion. Who liveth, &c.

Then is made a Commem. of Friday by the

COLLECT. *Cordibus.*—Mercifully, O Lord, we beseech thee, pour forth thy grace into our hearts; that repressing our sins by voluntary mortifications, we may rather suffer for them in this life, than be condemned to eternal torments for them in the next. Through, &c.

LESSON. *Judith.* xiii. 22, 25. The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord, the most high God above all women upon the earth. Blessed be the Lord who made heaven and earth. Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

GRAD. Thou art overwhelmed with grief and in tears, O Virgin Mary, standing by the cross of our Lord Jesus thy Son, thy Redeemer.

TRACT. Holy Mary, the Queen of heaven, and Lady of the world, stood full of grief by the cross of our Lord Jesus Christ. *V.* O all you that pass by the way, attend and see if there be any sorrow like unto mine.

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THE SEQUENCE, OR PROSE.

Stabat Mater.

Stabat mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat filius.

Beneath the world's redeeming wood,
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

Cujus animam gementem
Contristatam et dolentem
Pertransivit gladius.

As that flowed down from every part,
Of all his wounds she felt the smart;
What pierc'd his body, pierc'd her heart.

O quam tristis et afflicta,
Fuit illa benedicta,
Mater unigeniti.

Who can with tearless eyes look on,
When Mary does, alas! bemoan,
Wounded and faint, her only Son.

Quæ mœrebat, et dolebat,
Pia Mater, dum videbat,
Nati pœnas inclyti.

O worse than Jewish heart that could,
Unmov'd, behold the double flood
Of Mary's tears, and Jesus' blood.

Quis est homo, qui non fieret,
Matrem Christi si videret
In tanto supplicio?

Alas! our sins, they were not his
In this atoning sacrifice,
For which he bleeds, for which he dies.

Quis non posset contristari,
Christi matrem contemplari
Dolentem cum filio?

When graves were open'd, rocks were rent,
When nature and each element
His torments and her grief resent.

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

Shall man, the cause of all his pain
And all his grief, shall sinful man
Alone insensible remain?

Vidit suum dulcem natum
Moriendo, desolatum,
Dum emisit spiritum.

Ah, pious mother, teach my heart
Of sighs and tears the holy art,
And in thy grief to bear a part.

Eia, mater fons amoris,
Me sentire vim doloris
Fac ut tecum lugeam.

The sword of grief, which did pass through
Thy very soul, O may it now
Upon my heart a wound bestow.

Fac ut ardeat cor meum,
In amando Christum Deum,
Ut sibi complaceam.

Great Queen of sorrows, in thy train
Let me a mourner's place obtain,
Let me thy Jesus love again.

Sancta mater istud agas,
Crucifixi fige plagas,
Cordi meo valide.

To heal the leprosy of sin,
We must the cure with tears begin,
All flesh 's corrupt without their brine.

Tui nati vulnerati,
Tam dignati pro me pati
Pœnas mecum divide.

Refuge of sinners, grant that we
May tread thy steps, and let it be.
Our sorrow not to grieve like thee.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

O may the wounds of thy dear Son,
Our contrite hearts possess alone,
And all terrene affections drown.

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Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore filii.

Inflammatus et accensus,
Per te virgo sim defensus
In die judicii.

Fac me cruce custodiri,
Morte Christi præmuniri
Confoveri gratia.

Quando corpus morietur.
Fac ut animæ donetur
Paridisi gloria. Amen.

Those wounds, which now the stars outshine,
Those furnaces of love divine,
May they our drossy souls refine;

And on us such impressions make,
That we of suff'ring for his sake,
May joyfully our portion take.

Let us his proper badge put on,
Let's glory in the cross alone,
By which he marks us for his own.

That when the dreadful trial's come,
For every man to hear his doom,
On his right hand we may find room.

O hear us, Mary! Jesus, hear
Our humble pray'rs; secure our fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love,
That so prepar'd we may remove,
When call'd to seats of bliss above.
Amen.

GOSPEL. *John* xix. 25, 27. *At that time*; There stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son; after that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

OFFERT. Remember, O Virgin-mother of God, whilst thou standest in the presence of the Lord, to speak in our favour, that thou mayest turn away his wrath from us.

SECRET. We offer thee, O Lord Jesus Christ, our prayers and sacrifices, humbly entreating thee, that we, who, in our prayers *of this day*, commemorate the transfixion of the most sweet soul of blessed Mary thy mother, may receive our reward with her and her bles-

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sed companions that stood under thy cross, this holy assembly being multiplied, through the merits of thy death. Who livest, &c.

PREFACE. In the transfixion, Ordinary, p. 48.

COMM. Happy are the senses of the blessed Virgin Mary, who, without dying, merited the crown of martyrdom under the cross of the Lord.

P. COMM. *Sacrificia.* Grant, O Lord Jesus Christ, that the sacrifice we have partaken of, while with devotion we celebrate the transfixion of thy blessed Virgin-mother, may through thy mercy, obtain for us the effect of every salutary good. Who livest, &c.

SATURDAY.

GOSPEL. *John* xii. 10, 36. *At that time;* The chief priests thought to kill Lazarus also; because many of the Jews by reason of him went away, and believed in Jesus. And on the next day a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the King of Israel. And Jesus found a young ass, and sat upon it, as it is written: "Fear not, daughter of Sion: behold, thy King cometh sitting on an ass's colt." These things his disciples did not know at the first: but when Jesus was glorified, they then remembered that these things were written of him; and that they had done these things to him. The multitude therefore gave testimony, which was with him, when he called Lazarus out of the

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grave, and raised him from the dead. For which reason also the people came to meet him; because they heard he had done this miracle. The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him. Now there were certain Gentiles among them that came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying: The hour is come that the Son of Man shall be glorified. Amen, amen, I say to you, unless the grain of wheat fall into the ground and die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name. A voice therefore came from heaven: "I have both glorified it, and will glorify it again." The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him. Jesus answered, and said: This voice came not because of me, but for your sakes. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. [Now this

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he said signifying what death he should die.] The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how sayest thou: The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and he went away and hid himself from them.

OFFERT. *Ps.* 118. Blessed art thou, O Lord, teach me thy justifications: deliver me not to proud calumniators: and I shall answer those who reproach me.

SECRET. Mercifully, O Lord, we beseech thee, deliver us from all sins and dangers, since thou allowest us to partake of these great mysteries. Through, &c.

P. COMM. *Divini.* Being filled with the divine gift we beseech thee, O Lord our God, that we may ever live by the participation thereof. Through, &c.

Let us pray.—Bow down your heads to God.

PRAYER. *Tueatur.* May thy right hand, O Lord, we beseech thee, protect thy people, making supplication to thee, and purifying them from their sins, make them wise, that they may make such use of the comforts of this present life, as to arrive at that which is eternal. Through, &c.

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PALM-SUNDAY

Is so called from the ceremony of blessing branches of *Palms*, Olives, or some other tree, to be distributed among the faithful to carry in procession; in remembrance of what the Jewish people did, when Jesus Christ, six days before his passion, made his triumphant entry into Jerusalem riding on an ass's colt, as had been foretold by the prophet, and was received with the joyful acclamations of the multitude, as well as those of his disciples.

Let us, therefore, assist at the ceremony of this day with recollection and piety: and whilst we bear the Palms in our hands, let us adore him who conquered hell by his death, and endeavour to partake of his triumph by overcoming sin, and every inclination contrary to the spirit of God.

After sprinkling the Holy Water, as usual on other Sundays, the Office begins thus:

Ant. Hosanna to the Son of David: blessed is he that cometh in the name of the Lord. O King of Israel: Hosanna in the highest.

The Lord be with you. R. And with thy spirit.

Let us pray.

COLLECT. *Deus, quem.* O God, whom to love is true righteousness, multiply in our hearts the gifts of thy holy grace: and since, by the death of thy only Son, thou hast made us to hope for those things which we believe; grant that by his resurrection, we may arrive at the happy end of our journey. Who liveth, &c.

LESSON. *Exod.* xv. 27, and xvi. 1, 7. *In those days:* The children of Israel came to Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters, *chap.* xvi. And they set forward from Elim; and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the

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second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or not. But the sixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: in the evening you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.

Instead of the Gradual is sung either,

R. The chief priests, therefore, and the Pharisees gathered a council and said: What are we doing, for this man performeth many wonders? If we let him go on thus, all will believe in him:* And the Romans will come and destroy both our country and us. V. But one of them, named Caiphas, being the high priest of that year, said to them: It is for your interest that one man should die for the people, and not the whole nation perish. Therefore from that day they devised to kill him, saying:* And the Romans, &c., *to* V.

Or the following, Matt. xxvi.

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R. Jesus prayed unto his Father on Mount Olivet: O Father, if it be possible, let this cup pass from me. The spirit indeed is ready, but the flesh is weak. Thy will be done. V. Watch and pray, that you enter not into temptation. The spirit, &c. *to* V.

GOSPEL. *Matt.* xxi. 1. 9. *At that time:* Jesus drawing near to Jerusalem; and being come to Bethphage, at Mount Olivet, he sent two of his disciples, and said to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose *them* and bring *them* to me; and if any man shall say any thing to you, say ye, that the Lord hath need of them; and forthwith he will let them go. Now all this was done that the word might be fulfilled which was spoken by the prophet, saying: "Tell ye the daughter of Sion: Behold, thy king cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is use to the yoke." And the disciples going, did as Jesus commanded them. And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way: and the multitudes that went before and followed, cried, saying: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord."

THE BLESSING OF THE PALMS.

The Lord be with you. R. And with thy spirit.

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Let us pray. *Auge fidem.*

Increase, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants: let thy manifold mercy come upon us, and let these branches of palm trees, or olive trees, be blessed: and as in a figure of the Church thou didst multiply Noah going out of the ark, and Moses going out of Egypt with the children of Israel; so let us, carrying palms and branches of olive trees, go and meet Christ with good works, and enter through him into eternal joys. Who, &c. R. Amen.

V. May the Lord be with you. R. And with thy spirit. V. Raise up your hearts on high. R. We have raised them up to the Lord. V. Let us give thanks to the Lord our God. R. It is meet and just.

It is truly meet and just, right and available to salvation, always and in all places to give thee thanks, O holy Lord, Almighty Father, eternal God; who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. And the whole creation praiseth thee, and thy saints bless thee: because they confess with freedom, before the kings and powers of this world, the great name of thy only-begotten Son. Before whom the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing a hymn to thy glory, saying without ceasing:

Holy, holy, holy, is the Lord the God of armies. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

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The Lord be with you. R. And with thy spirit.

Let us pray.—*Petimus.*

We beseech thee, O holy Lord, Almighty Father, Eternal God, that thou wouldst be pleased to ✠ bless and ✠ sanctify this creature of the olive tree, which thou madest to shoot out of the substance of the wood, and which the dove returning to the ark brought in its bill; that whoever receiveth it, may find protection of soul and body: and that it may prove, O Lord, a saving remedy, and a sacred sign of thy grace. Through, &c. R. Amen.

Let us pray.—*Deus, qui dispersa.*

O God, who gatherest what is dispersed, and preservest what is gathered; who didst bless the people that carried boughs to meet Jesus; bless ✠ also these branches of the palm tree and olive tree, which thy servants take with faith in honour of thy name: that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing; and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ thy Son. Who liveth, &c. R. Amen.

Let us pray.—*Deus, qui miro.*

O God, who by the wonderful order of thy providence would even in insensible things show us the manner of our salvation; grant, we beseech thee, that the devout hearts of thy faithful may understand to their benefit the mystical meaning of that ceremony, when the multitude, by direction from heaven, going this day to meet our Redeemer, strewed under his feet palms

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and olive branches. The palms represent his triumph over the prince of death; and the olive branches proclaim, in some manner, the coming of a spiritual unction. For that pious multitude then knew what was by them signified, that our Redeemer compassionating the misery of mankind, was to fight for the life of the whole world with the prince of death; and to triumph over him by his own death. And, therefore, in that action they made use of such things as might declare both the triumph of his victory and the riches of his mercy. We also, with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, Almighty Father, Eternal God, through the same Lord Jesus Christ; that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection. Who liveth, &c. R. Amen.

Let us pray.—*Deus, qui per olivæ.*

O God, who by an olive branch didst command the dove to proclaim peace to the world: sanctify, we beseech thee, by thy heavenly ✠ benediction, these branches of olives and other trees; that they may be serviceable to all thy people unto salvation. Through, &c. R. Amen.

Let us pray.—*Benedic.*

Bless, ✠ O Lord, we beseech thee, these branches of the palm tree, or olive tree; and grant that what thy people this day act corporally for thy honour, they may perform the same spiritually with the greatest devotion, by gaining a victory over their enemy, and ardently loving mercy. Through, &c. R. Amen.

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Here the Priest sprinkles the Palms with Holy Water, saying, Sprinkle, &c., as in p. 37. and having fumed them thrice with incense, he says:

The Lord be with you. R. And with thy spirit.

Let us pray. *Deus, qui Filium.*

O God who, for our salvation, didst send into this world thy Son Jesus Christ our Lord, that he might humble himself to our condition, and call us back to thee. For whom also, as he was coming to Jerusalem to fulfil the scriptures, a multitude of faithful people with a zealous devotion spread their garments together with palm branches in the way: grant, we beseech thee, that we may prepare him the way of faith, out of which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of righteousness, so that we may be worthy to follow his steps. Who liveth, &c. R. Amen.

The Palms, being blessed, are distributed to the people kneeling and kissing them as well as the Priest's hand. During the distribution the following Anthems are repeated till the whole are distributed:

Ant. The Hebrew children carrying olive branches met the Lord, crying out, and saying: Hosanna in the highest.

Ant. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David; blessed is he that cometh in the name of the Lord.

The Lord be with you. R. And with thy spirit.

Let us pray. *Omnipotens.*

O Almighty and Eternal God, who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire the crowds of people to

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spread their garments, and branches of trees in the way, and to sing Hosanna to his praise: grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merits. Through, &c. R. Amen.

Here the Procession begins in the usual form, during which some of the following Anthems are sung. The Priest or Deacon giving notice thereof by saying:

Let us set out in peace. R. In the name of Christ. Amen.

Anthems during the Procession.

Ant. Matt. xxi. When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go to the village that is over against you; and you will find the colt of an ass tied, upon which no man hath sat; loose it, and bring it to me. If any one ask you any questions, say: The Lord wanteth it. They untied and brought it to Jesus, and laid their garments upon it; and he seated himself on it. Others spread their garments in the way; others cut branches from the trees; and those who followed, cried out Hosanna, blessed is he that cometh in the name of the Lord; and blessed be the reign of our father David; Hosanna in the highest. O Son of David have mercy on us.

Ant. When the people heard, that Jesus was coming to Jerusalem, they took palm branches, and went out to meet him: and the children cried out, saying: This is he who is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet! Fear not, O daughter of Sion: behold thy king cometh to thee sitting on an ass's colt,

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as it is written. Hail, O King, the Creator of the world, who art come to redeem us.

Ant. Six days before the solemnity of the Passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm branches in their hands; and they cried out with a loud voice, saying: Hosanna in the highest: blessed art thou who art come in the multitude of thy mercy: Hosanna in the highest.

Ant. The multitude goeth out to meet their Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: the Gentiles proclaim the Son of God: and their voices rend the skies in the praise of Christ: Hosanna in the highest.

Ant. Let us faithfully join with the angels and children, singing to the Conqueror of death: Hosanna in the highest.

Ant. A great multitude that was met together at the festival, cried out to the Lord: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

At the return of the Procession, two or four chanters go into the church, and shutting the door, with their faces towards the Procession, sing the first two verses of the following Hymn,* To thee, O Christ, &c., which are repeated by the Priest and the others without the Church. Then, they who are within sing the following verses; to which those that are without, after every two verses, answer,

To thee, O Christ, be glory, praises loud:
To thee, Hosanna, cried the Jewish crowd.
R. To thee.

We Israel's monarch, David's Son proclaim:
Thou com'st blest King, in God's most holy name.
R. To thee.

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Angels and men, in one harmonious choir,
To sing thy everlasting praise conspire.
R. To thee.

Thee Israel's children met with conqu'ring palms;
To thee our vows we pay in loudest psalms.
R. To thee.

For thee on earth with boughs they strew'd the ways:
To thee in heaven we sing melodious praise.
R. To thee.

Accept this tribute, which to thee we bring,
As thou didst theirs, O good and gracious King.
R. To thee.

Here the Subdeacon knocks at the door with the foot of the cross: which being opened, the Procession enters the Church singing. This ceremony represents our pilgrimage in this mortal life in which we unite in the praises of God with the blessed in heaven: and live in hopes that the gates thereof will be opened to us through the merits of the cross of Christ.

R. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life, * With palm branches cried out: Hosanna in the highest. V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him, and* With palm branches, &c., *as above, to* V.

At Mass all hold the Palms in their hands during the reading or singing of the Passion.

INTROIT.—*Ps.* xxi.

Domine, ne longe facias auxilium tuum a me, ad defensionem meam aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam.

Ps. Deus, Deus meus, respice in me: quare

Lord, keep not thy help far from me; look to my defence; save me from the lion's mouth, and rescue me in my distress from the horns of unicorns. *Ps.* O God, my God, look upon me: why hast thou forsaken

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me dereliquisti? Longe a salute mea verba delictorum meorum. Domine, ne longe, &c,

me? They are my sins that keep salvation far from me. Lord keep not, &c.

COLLECT. *Omnipotens.* O Almighty and eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give mankind an example of humility: mercifully grant, that we may improve by the example of his patience, and partake of his resurrection. Through, &c.

EPISTLE. *Philip.* ii. 5, 11. *Brethren:* Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but debased himself taking the form of a servant, being made in the likeness of a servant, and in habit found as a man. He humbled himself, becoming obedient unto death; even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GRAD. *Ps.* lxxii. Thou hast held me by my right hand, and conducted me according to thy good will, and raised me up in glory. V. How good is the God of Israel to those that are upright of heart! But my feet were almost gone, my steps were ready to slip: because I looked on sinners with a jealous eye, seeing the wicked in peace.

TRACT. *Ps.* xxi. *Deus, Deus meus, respice in me: quare me dereliquisti?* O God, my God,

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look down upon me: why hast thou forsaken me? V. They are my sins that keep salvation from me. V. My God I will cry out to thee in the day, and thou wilt not hear me: I will cry to thee in the night, and it will not be a folly in me. V. But thou dwellest in the sanctuary, O thou the praise of Israel. V. Our fathers hoped in thee: they hoped in thee, and thou didst deliver them. V. They cried out to thee, and were saved: they hoped in thee, and were not put to shame. V. But I am a worm, and not a man: the reproach of men and the outcast of the people. V. All that saw me, scorned me; they talked of me, and shook their heads. V. He put his trust in the Lord, said they: let him deliver him; let him save him, because he loveth him. V. They considered me, and viewed me attentively: they divided my garments amongst them, and cast lots for my vest. V. Deliver me from the lion's mouth: rescue me in my distress from the horns of the unicorns. V. You that fear the Lord, praise him: O all you of the race of Jacob magnify him. V. A people that is to come shall be declared the Lord's: and the heavens shall publish his justice. V. To a people, to be born, whom the Lord hath made.

THE PASSION OF OUR LORD JESUS CHRIST.

According to Matt. xxvi. and xxvii.

At that time: Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest who was called Caiphas: and they consulted together, that by subtlety they

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might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she has wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man and say to him: The Master saith my time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I

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say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The Son of Man indeed goeth, as it is written of him; but woe to that man, by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke; and gave to his disciples, and said: Take ye, and eat: this is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out unto Mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. And Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came

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with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death; stay you here and watch with me. And going a little further he fell upon his face, praying and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What! Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went, and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them asleep; for their eyes were heavy. And leaving them, he went again; and he prayed the third time, saying the self-same words. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest; behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus he said: Hail, Rabbi. And he kissed him. And Jesus said to him:

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Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus, led him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false-witness against Jesus, that they might put him to death; and they found not, whereas many false-witnesses had come in. And last of all there came two false-witnesses, and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee

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by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ; who is he that struck thee? But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath; That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to

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Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together,

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Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you. But they said Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing; but rather a tumult was made; taking water he washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the

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cloak from him, and put on his own garments, and led him away to crucify him. And going out they met a man of Cyrene, named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots;" and they sat and watched him. And they put over his head, his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves; one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him, if he will have him: for he said: I am the Son of God. And the self same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, "My God,

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my God, why hast thou forsaken me?" And some that stood there and heard, said: this man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost.* And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose. And coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the Centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary

* Here all kneel and pause.

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Magdalen, and the other Mary sitting over against the sepulchre.

Here the Priest says, Cleanse my heart, &c., p. 42.

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people he is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

OFFERT. *Ps.* lxviii. My heart hath long borne reproach and misery: and I looked for some one to condole with me, and there was none: I sought for one to comfort me, and found none; they gave me gall to eat, and vinegar to drink in my thirst.

SECRET. Grant, we beseech thee, O Lord, that what hath been offered in the presence of thy divine Majesty may procure us the grace of devotion, and effectually obtain a blessed eternity. Through, &c.

COMM. *Matt.* xxvi. Father, if this cup cannot pass away, but I must drink it, thy will be done.

P. COMM. *Per hujus.* May our vices, O Lord, be destroyed, and our righteous desires fulfilled by the efficacy of these mysteries. Through, &c.

In private Masses, the Gospel Matt. xxi. (as above in the blessing of the Palms, p. 104,) is here read instead of the ordinary Gospel, John i. p. 56.

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INTROIT.—*Gal.* iv.

Nos autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra; per quem salvati, et liberati sumus.

Ps. lxvi. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem, &c. to *Ps.*

We ought to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life and resurrection: by whom we have been saved and delivered.

Ps. May God have mercy on us, and bless us: may his countenance shine upon us, and may he take pity on us. We ought, &c.

The bells are rung during the whole time of the Gloria in Excelsis; after which they remain silent, till the same time on Holy Saturday.

COLLECT. *Deus a quo.*—O God, from whom both Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of thy mercy; that as our Lord Jesus Christ, at the time of his passion, bestowed on both different rewards according to their merits; so, having destroyed the old man in us, he may give us grace to rise again with him. Who liveth, &c.

EPISTLE. 1 *Cor.* xi. 20, 32.—*Brethren:* When you come therefore together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What! have ye not houses to eat and drink in? Or despise ye the Church of God; and put them to shame that have not? What

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shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I have delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: TAKE YE AND EAT: THIS IS MY BODY WHICH SHALL BE DELIVERED FOR YOU: THIS DO FOR THE COMMEMORATION OF ME. In like manner also the Chalice, after he had supped saying; THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD: THIS DO YE AS OFTEN AS YE SHALL DRINK IT, FOR THE COMMEMORATION OF ME. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Wherefore whosoever shall eat this bread, and drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged we are chastised by the Lord: that we be not condemned with this world.

GRADUAL.—*Phil.* ii.

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. V. Propter quod et Deus exal-

Christ for us became obedient unto death, even the death of the cross. V. Therefore did God raise him up,

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tavit illum, et dedit illi nomen, quod est super omne nomen.

and gave him a name, which is above every name.

GOSPEL. *John*, xiii. 1, 15.—Before the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father; having loved his own who were in the world, he loved them to the end. And when supper was done (the devil having now put it into the heart of Judas, the son of Simon, the Iscariot, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not, but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him: therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me Master

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and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so do you also. CREDO.

OFFERTORY.—*Ps.* cxvii.

Dextera Domini fecit virtutem: dextera Domini exaltavit me; non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath displayed its might: the right hand of the Lord hath raised me up; I shall not die, but live and publish the works of the Lord.

SECRET. We beseech thee, O holy Lord, Almighty Father, Eternal God, that our Lord Jesus Christ thy Son, may make our sacrifice acceptable to thee, who on this day commanded his disciples to celebrate it in memory of him. Who, &c.

COMMUNICANTES.—Being united in communion and celebrating this most sacred day, on which our Lord Jesus Christ was betrayed for us; and also honouring in the first place the memory of glorious Mary, ever a Virgin, and Mother of the same God, and our Lord Jesus Christ; as also thy blessed apostles, &c. (as in the Ordinary, p. 51.)

HANC IGITUR.—We therefore beseech thee, O Lord, graciously to accept this offering of us thy servants, and of thy whole family, which we make in memory of that day on which our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his body and blood; and dispose our days in peace, preserve us from

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eternal damnation, and rank us in the number of thy elect. Through, &c.

Which oblation, &c., as in p. 51.

N.B.—The PAX is not given to-day.

COMMUNION.—*John*, xiii.

Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: scitis, quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis.

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them Do you understand what I have done to you I who am your Lord and Master? I have set you an example, that you may do the same.

P. COMM. *Refecti.*—We beseech thee, O Lord, our God, that being nourished with this life-giving food, we may receive by thy grace, in immortal glory, what we celebrate in this mortal life. Through, &c.

*** Whilst the SACRED HOST, consecrated for the Mass of to-morrow, is carrying in procession to the place prepared for its reception, the following Hymn is sung.

Pange lingua gloriosi
Corporis mysterium
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit Gentium.
Nobis datus, nobis natus,
Ex intactâ virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.
In supremæ noctæ cœnæ
Recumbens cum fratribus,
Observatâ lege plenè
Cibis in legalibus:
Cibum turbæ duodenæ
Se dat suis manibus.
Verbum caro panem verum
Verbo carnem efficit:
Fitque sanguis Christi me-
Et si sensus deficit; [rum,
Ad firmandum cor sincerum
Sola fides sufficit.
Tantum ergo sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

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Genitori genitoque
Laus et jubilatio;
Salus, honor, virtus, quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

VESPERS.

Ant. Calicem salutaris accipiam, et nomen Domini invocabo.

Ps. cxv.

Credidi propter quod locutus sum;* ego autem humiliatus sum nimis.

Ego dixi in excessu meo; *omnis homo mendax.

Quid retribuam Domino, *pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam, *et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus; *pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus,* ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea; * tibi sacrificabo hostiam laudis et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus;* in atriis domus Domini, in medio tui, Jerusalem.

Ant. Calicem, &c.

Ant. Cum his qui oderunt pacem, eram pacificus; dum loquebar illis, impugnabant me gratis.

Ps. cxix.

Ad Dominum, cum tribularer, clamavi, * et exaudivit me.

Domine, libera animam meam a labiis iniquis, * et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi * ad linguam dolosam?

Sagittæ potentis acutæ, * cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est; habitavi cumhabitantibus Cedar: * multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus; *cum loquebar illis, impugnabant me gratis.

Ant. Cum his.

Ant. Ab hominibus iniquis libera me, Domine.

Ps. cxxxix.

Eripe me, Domine, ab homine malo: * a viro iniquo eripe me.

Qui cogitaverunt iniquitates in corde; * tota die constituebant prælia.

Acuerunt linguas suas sicut serpentis; * venenum aspidum sub labiis eorum.

Custodi me, Domine, de

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manu peccatoris; * et ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos. * absconderunt superbi laqueum mihi.

Et funes extenderunt in laqueum; * juxta iter scandalum posuerunt mihi.

Dixi Domino; Deus meus es tu; * exaudi Domine, vocem deprecationis meæ.

Domine, Domine, virtus salutis meæ; * obumbrasti super caput meum in die belli.

Ne tradas me, Domine, a desiderio meo peccatori; * cogitaverunt contra me; ne derelinquas me, ne forte exaltentur.

Caput circuitus eorum, * labor labiorum ipsorum operiet eos.

Cadent super eos carbones, in ignem dejicies eos: * in miseriis non subsistent.

Vir linguosus non dirigetur in terra: * virum injustum mala capient in interitu.

Cognovi quia faciet Dominus judicium inopis; * et vindictam pauperum.

Verumtamen justi confitebuntur nomini tuo; * et habitabunt recti cum vultu tuo.

Ant. Ab hominibus iniquis.

Ant. Custodi me a laqueo quem statuerunt mihi, et a scandalis operantium iniquitatem.

Ps. cxi.

Domine, clamavi ad te, exaudi me; * intende voci meæ, cum clamavero ad te.

Dirigatur oratio mea, sicut incensum, in conspectu tuo; * elevatio manuum mearum sacrificium vespertinum.

Pone Domine custodiam ori meo; * et ostium circumstantiæ labiis meis.

Non declines cor meum in verba malitiæ, * ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem; * et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me; * oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum; * absorpti sunt juncti petræ judices eorum.

Audient verba mea quoniam potuerunt. * Sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum; * quia ad te, Domine, Domine, oculi mei; in te speravi non auferas animam meam.

Custodi me a laqueo, quem statuerunt mihi; * et a scandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores; * singulariter sum ego donec transeam.

Ant. Custodi me.

Ant. Considerabam ad dexteram; et videbam; et non erat qui cognosceret me.

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Ps. cxli.

Voce mea ad Dominum clamavi: * voce mea ad Dominum deprecatus sum.

Effundo in conspectu ejus orationem meam, * et tribulationem meam ante ipsum pronuntio.

In deficiendo ex me spiritum meum:* et tu cognovisti semitas meas.

In via hac, qua ambulabam, * absconderunt superbi laqueum mihi.

Considerabam ad dexteram, et videbam; * et non erat qui cognosceret me.

Periit fuga a me, * et non est qui requirat animam meam.

Clamavi ad te, Domine, *dixi: tu es spes mea, portio mea in terra viventium.

Intende ad deprecationem meam; * quia humiliatus sum nimis.

Libera me a persequentibus me; * quia confortati sunt super me.

Educ de custodia animam meam ad confitendum nomini tuo; * me expectant justi donec retribuas mihi.

Ant. Considerabam ad dexteram.

At the *Magnificat.*

Ant. Cœnantibus autem illis accepit Jesus panem, et benedixit ac fregit deditque discipulis suis.

V. Christus factus est pro nobis obediens usque ad mortem.

Magnificat * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ; * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est; * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo; * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis; * et divites dimisit inanes.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham, et semini ejus, in sæcula.

Here kneel, and say, Our Father, &c., in secret.

Ps. l.

Miserere mei Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ad iniquitate mea; * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco; * et peccatum meum contra me est semper.

Tibi soli peccavi, et ma-

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lum coram te feci; * ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum; * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti; * incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor; * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam; * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis; * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus; * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua; * et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui; * et spiritu principali confirma me.

Docebo iniquos vias tuas; * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus, salutis meæ; * et exultabit lingua mea justitiam tuam.

Domine, labia mea, aperies; * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique; * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; * cor contritum et humiliatum, Deus, non despicies.

Benigne fac Domine, in bona voluntate tua Sion; * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta; * tunc imponent super altare tuum vitulos.

V. Domine non secundum peccata nostra facies nobis.
R. Neque secundum iniquitates nostras retribuas nobis.

Prayer, *Respice*. Look down, &c., p. 136.

Anthem before Litanies.

Exurge, Domine, adjuva nos: et libera nos propter gloriam nominis tui. Alleluia.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis.

V. Gloria.

Ant. Exurge, &c. to *Ps.*

THE LITANIES.

Parts marked thus § are omitted on Holy Saturday.

Kyrie eleison. Christe eleison. Kyrie eleison. Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, Miserere nobis.

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Fili Redemptor mundi Deus, miserere nobis.
Spiritus sancte Deus, miserere nobis.
Sancta Trinitas unus Deus, miserere nobis.
Sancta Maria, Ora pro nobis.
Sancta Dei genitrix, ora pro nobis.
Sancta Virgo Virginum, ora pro nobis.
Sancte Michael, ora.
Sancte Gabriel, ora.
Sancte Raphael, ora.
Omnes sancti Angeli et Archangeli, orate.
Omnes sancti beatorum spirituum Ordines, orate pro nobis.
Sancte J. Baptista, ora.
Sancte Joseph, ora.
Omnes sancti Patriarchæ et Prophetæ, orate.
Sancte Petre, ora pro nobis.
Sancte Paule, ora.
Sancte Andrea, ora.
Sancte Jacobe, ora.
§Sancte Joannes, ora.
§Sancte Thoma, ora.
§Sancte Jacobe, ora.
§Sancte Philippe, ora.
§Sancte Bartholomæe, ora.
§Sancte Matthæe, ora.
§Sancte Simon, ora.
§Sancte Thaddæe, ora.
§Sancte Mathia, ora.
§Sancte Barnaba, ora.
§Sancte Luca, ora.
Sancte Marce, ora.
Omnes sancti Apostoli et Evangelistæ, orate.
Omnes sancti Discipuli Domini, orate pro nobis.
Omnes sancti Innocentes, orate pro nobis.
Sancte Stephane, ora.
Sancte Laurenti, ora.
Sancti Vincenti, ora.
Sancti Fabiane et Sebastiane, orate pro nobis.
Sancti Joannes et Paule, orate pro nobis.
Sancti Cosma et Damiane, orate pro nobis.
Sancti Gervasi et Protasi, orate pro nobis.
Omnes sancti Martyres, orate pro nobis.
Sancte Sylvester, ora.
Sancte Gregori, ora.
Sancte Ambrosi, ora.
Sancte Augustine, ora.
§Sancte Hieronyme, ora.
§Sancte Martine, ora.
§Sancte Nicolae, ora.
Omnes sancti Pontifices et Confessores, orate pro nobis.
Omnes sancti Doctores, orate pro nobis.
Sancte Antoni, ora.
Sancte Benedicte, ora.
§Sancte Bernarde, ora.
Sancte Dominice, ora.
Sancte Francisce, ora.
Omnes sancti Sacerdotes et Levitæ, orate pro nobis.
Omnes sancti Monachi et Eremitæ, orate.
Sancta Maria Magdalena, ora pro nobis.
§Sancta Agatha, ora.
§Sancta Lucia, ora.
Sancta Agnes, ora.
§Sancta Cæcilia, ora.
§Sancta Catharina, ora.

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Sancta Anastasia, ora.
Omnes sanctæ Virgines et Viduæ, orate pro nobis.
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.
Propitius esto, Parce nobis Domine.
Propitius esto, Exaudi nos Domine.
Ab omni malo, Libera nos Domine.
Ab omni peccato, libera nos Domine.
§Ab ira tua, libera nos Domine.
§A subitanea et improvisa morte, libera, &c.
§Ab insidiis diaboli, libera nos Domine.
§Ab ira, et odio, et omni mala voluntate, libera nos Domine.
A spiritu fornicationis, libera nos Domine.
§A fulgure et tempestate, libera nos Domine.
A morte perpetua, libera nos Domine.
Per mysterium sanctæ incarnationis tuæ, libera nos Domine.
Per adventum tuum, libera nos Domine.
Per nativitatem tuam, libera nos Domine.
Per baptismum et sanctum jejunium tuum, libera nos Domine.
Per crucem et passionem tuam, libera, &c.
Per mortem et sepulturam tuam, libera, &c.
Per sanctam resurrectionem tuam, libera &c.
Per admirabilem ascensinem tuam, libera, &c.
Per adventum Spiritus sancti Paracliti, libera nos Domine.
In die judicii, libera, &c.
Peccatores, te rogamus audi nos.
Ut nobis parcas, te rogamus audi nos.
Ut nobis indulgeas, te rogamus audi nos.
Ut ad veram pœnitentiam nos perducere digneris, te rogamus, &c.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus audi nos.
Ut domnum Apostolicum et omnes Ecclesiasticos Ordines in sancta religione conservare digneris, te rogamus audi nos.
Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus, &c.
Ut Regibus et Principibus Christianis pacem et veram concordiam donare digneris, te rogamus audi nos.
Ut cuncto populo Christiano pacem et unitatem largiri digneris, te rogamus audi nos.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, &c.

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§Ut mentes nostras ad cœlestia desideria erigas, te rogamus, &c.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus audi nos.

Ut animas nostras, fratrum, propinquorum,. et benefactorum nostrorum ab æterna damnatione eripias, te rogamus audi nos.

Ut fructus terræ dare et conservare digneris, te rogamus audi nos.

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus audi nos.

Ut nos exaudire digneris, te rogamus audi nos.

Fili Dei, te rogamus, &c.

Agnus Dei, qui tollis peccata mundi, Parce nobis Domine.

Agnus Dei, qui tollis peccata mundi, Exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi, Miserere nobis.

Christe audi nos. Christe exaudi nos.† *Kyrie eleison.* Christe eleison. *Kyrie eleison.* Pater noster, *in secret.* V. Et ne nos inducas in tentationem. R. Sed libera nos.

† Here the Mass on Holy Saturday begins, and what follows then is entirely omitted.

Ps. lxix.

Deus in adjutorium meum intende; * Domine ad adjuvandum me festina.

2. Confundantur et revereantur, * qui quærunt animam meam.

3. Avertantur retrorsum, et erubescant, * qui volunt mihi mala.

4. Avertantur statim erubescentes, * qui dicunt mihi, Euge, Euge.

5. Exultent et lætentur in te omnes qui quærunt te, * et dicant semper; magnificetur Dominus, qui diligunt salutare tuum.

6. Ego vero egenus et pauper sum; * Deus adjuva me.

7. Adjutor meus, et liberator meus es tu; * Domine ne moreris.

Gloria Patri, &c.

V. Salvos fac servos tuos. R. Deus meus sperantes in te. V. Esto nobis Domine turris fortitudinis. R. A facie inimici. V. Nihil proficiat inimicus in nobis. R. Et filius iniquitatis non apponat nocere nobis. V. Domine non secundum peccata nostra facias nobis. R. Neque secundum iniquitates nostras retribuas nobis. V. Oremus pro Pontifice nostro [*N.*] V. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus. V. Ore-

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mus pro benefactoribus nostris. R. Retribuere dignare Domine omnibus nobis bona facientibus, propter nomen tuum vitam æternam. V. Oremus pro fidelibus defunctis. R. Requiem æternam dona eis Domine, et lux perpetua luceat eis. V. Requiescant in pace. R. Amen. V. Pro fratribus nostris absentibus. R. Salvos fac servos tuos, Deus meus sperantes in te. V. Mitte eis Domine auxilium de sancto. R. Et de Sion tuere eos. V. Domine exaudi orationem meam. R. Et clamor meus ad te veniat.

RESPICE.

Oremus.

Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subíre tormentum.

BENEDICTUS.

Benedictus Dominus, Deus Israel: * quia visitavit, et fecit redemptionem plebis suæ:

Et erexit cornu salutis nobis, * in domo David, pueri sui.

Sicut locutus est per os sanctorum, * qui a sæculo sunt, prophetarum ejus:

Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos:

Ad faciendam misericordiam cum patribus nostris;* et memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem nostrum, * daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi.

In sanctitate et justitia coram ipso, * omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis: * præibis enim ante faciem Domini parare vias ejus:

Ad dandam scientiam salutis plebi ejus, * in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri: * in quibus visitavit nos, oriens ex alto:

Illuminare his, qui in tenebris, et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.

Gloria Patri, &c.

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Since without a belief of the existence of Three adorable Persons in the Godhead, we cannot be Christians, let us this day beseech Almighty God to strengthen our faith in the mystery of the ever blessed Trinity, and teach us implicitly to submit to whatever other dogma the Church proposes to our belief. Let us also pray for those who, taking weak reason for their guide in matters of religion, refuse to believe what God himself has revealed concerning his own *incomprehensible* Majesty.

INTROIT.

Benedicta sit sancta Trinitas, atque indivisa Unitas: Confitebimur ei, quia fecit nobiscum misericordiam suam.

Ps. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra.

V. Gloria.

Blessed be the holy Trinity and undivided Unity: We will praise it, because it hath shown his mercy to us.

Ps. O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth.

V. Glory.

COLLECT. *Omnipotens.*—O almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore a Unity: We beseech thee that, by the strength of this faith, we may be defended from all adversity. Through, &c.

COLLECT. *Deus, in te,* of the First Sunday after Pentecost.—O God, the strength of such as hope in thee: mercifully hear us calling on thee: and since mortal weakness can do nothing without thee, grant us the assistance of thy grace; that in observing thy commandments, we may please thee both in will and action. Through, &c.

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EPISTLE. *Rom.* xi. 33, 36.—O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways? For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. Amen.

GRAD. *Dan.* iii.—Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim. V. Blessed art thou, O Lord, in the firmament of the heaven, and worthy of praise for ever. Alleluia, Alleluia.

V. Benedictus es, Domine, Deus Patrum nostrorum, et laudabilis in sæcula. Alleluia.

V. Blessed art thou, O Lord, the God of our Fathers, and worthy of praise for ever. Alleluia.

GOSPEL. *Matt.* xxviii. 18, 20.—*At that time:* Jesus said to his disciples: All power is given to me in heaven and in earth. Go ye therefore and teach all nations: BAPTISING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. CREDO.

OFFERT. Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost; for he has shown his mercy to us.

SECRET. Sanctify, we beseech thee, O Lord, our God, by the invocation of thy holy name, the victim of this oblation: and by it make us an eternal offering to thee. Through, &c.

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SECRET of the First Sunday after Pentecost. Mercifully receive, we beseech thee, O Lord, the sacrifice we offer thee, and grant that it may be a continual help to us. Through, &c.

COMM. We bless the God of heaven, and we will praise him in the sight of all the living: because he hath shown us his mercy.

P. COMM. *Proficiat.*—May the receiving of this sacrament, O Lord our God, avail us to the salvation of body and soul: together with the confession of an everlasting Holy Trinity, and of the undivided unity thereof. Through, &c.

P. COMM. *Tantis*, of the First Sunday after Pentecost. Grant, we beseech thee, O Lord, that the great sacrifice we have partaken of, may avail us to salvation, and make us never cease praising thee. Through, &c.

GOSPEL of the First Sunday after Pentecost. *Luke* vi. 36, 41.—*At that time:* Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall be given into your bosom. For with the same measure you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not? Or how canst thou

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say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye, and then thou shalt see clearly to take out the mote from thy brother's eye. *Deo gratias.*

CORPUS-CHRISTI.

This Festival (instituted about the middle of the thirteenth century by a Bull of Urban IV.) was received and confirmed by the General Council of Vienne, anno 1311, in opposition to the errors of some, who then, as well as now, preferred a false philosophy to the belief of all Christians in the preceding ages.

The *Processions* in Catholic countries on this day, and during its Octave, were instituted as triumphs of Christ and his Church over the obstinate enemies of this adorable mystery; and as public testimonies of the faith, love, and gratitude of the true children of God.

INTROIT.—*Ps.* lxxx.

Cibavit eos ex adipe frumenti, Alleluia: et de petra melle saturavit eos. Allel. Allel. Allel. *Ps.* Exultate Deo adjutori nostro: jubilate Deo Jacob. V. Gloria.

He fed them with the finest wheat, Alleluia: and filled them with honey from the rock. Allel. Allel. Allel. *Ps.* Exult in God our help; joyfully sing to the God of Jacob. V. Glory.

COLLECT. *Deus qui.*—O God, who, in this wonderful sacrament, hast left us a perpetual memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may always be sensible of the fruit of the redemption thou hast purchased for us. Who livest, &c.

EPIST. 1 *Cor.* xi. 23.—*Brethren:* I have

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received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: *Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me.* In like manner also the chalice, after he had supped, saying: *This Chalice is the New Testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.* For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, till he come. Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GRAD. *Ps.* cxliv.—The eyes of all hope in thee, O Lord, and thou givest them food in due season. V. Thou openest thy hand, and fillest every living creature with blessings. Alleluia, Alleluia.

V. Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem in me manet, et ego in eo.

V. My flesh is truly meat, and my blood is truly drink: he that eateth my flesh, and drinketh my blood, remaineth in me, and I in him.

THE PROSE.

Lauda, Sion Salvatorem; Lauda Ducem et Pastorem: in hymnis et canticis.

2. Quantum potes, tantum aude: quia major omni laude: nec laudare sufficis.

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3. Laudis thema specialis: panis vivus et vitalis: hodie proponitur.

4. Quem in sacræ mensa cœnæ; turbæ fratrum duodenæ: datum non ambigitur.

5. Sit laus plena, sit sonora: sit jucunda, sit decora: mentis jubiliatio:

6. Dies enim solemnis agitur: in qua mensæ prima recolitur, hujus institutio.

7. In hac mensa novi Regis: novum Pascha novæ legis: phase vetus terminat.

8. Vetustatem novitas: umbram fugat veritas: noctem lux eliminat.

9. Quod in cœna Christus gessit: faciendum hoc expressit: in sui memoriam.

10. Docti sacris institutis: panem, vinum in salutis consecramus hostiam.

11. Dogma datur Christianis: quod in carnem transit panis: et vinum in sanguinem.

12. Quod non capis, quod non vides: animosa firmat fides: præter rerum ordinem.

13. Sub diversis speciebus: signis tantum, et non rebus: latent res eximiæ.

14. Caro cibus, sanguis potus: manet tamen Christus totus, sub utraque specie.

15. A sumente non concisus: non confractus, non divisus: integer accipitur.

16. Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.

17. Sumunt boni, sumunt mali: sorte tamen inæquali: vitæ vel interitus.

18. Mors est malis, vita bonis: vide paris sumptionis: quam sit dispar exitus!

19. Fracto demum sacramento: ne vacilles, sed memento: tantum esse sub fragmento, quantum toto tegitur.

20. Nulla rei fit scissura: signi tantum fit fractura, qua nec status, nec statura signati minuitur.

21. Ecce panis angelorum: factus cibus viatorum: vere panis filiorum, non mittendus canibus.

22. In figuris præsignatur: cum Isaac immolatur: Agnus Paschæ deputatur: datur Manna Patribus.

23. Bone pastor, panis vere: Jesu nostri miserere: tu nos pasce, nos tuere: tu nos bona fac videre: in terra viventium.

24. Tu qui cuncta scis, et vales: qui nos pascis hic mortales: tuos ibi commensales, cohæredes et sodales, fac sanctorum civium. Amen. Alleluia.

GOSPEL. *John* vi. 56, 59.—*At that time*: *Jesus said to the multitude of the Jews*: My flesh is

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meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever. CREDO.

OFFERT. *Lev.* xii.—The priests of the Lord offer to God incense and loaves: and therefore shall they be holy to their God, and shall not defile his name. Alleluia.

SECRET. Mercifully grant thy Church, O Lord, we beseech thee, the gifts of Unity and Peace, which are mystically represented in these offerings. Through, &c.

On this day, and during the Octave, is said the Preface, * *Quia per Incarnati*, p. 47, and the same Mass unless on a Double.

COMM. 1 *Cor.* xxvi.—As often as you shall eat this bread, and drink this cup, you shall publish the death of the Lord till he come. Whosoever, therefore, shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Allel.

P. COMM. *Fac nos.*—Grant us, O Lord, we beseech thee, the everlasting possession of thyself, as a pledge of which we have received thy body and blood. Who livest, &c.

MASS OF THE PATRONAGE OF ST. JOSEPH.

Third Sunday after Easter.

INTROIT. *Ps.* xxxii. The Lord is our helper and protector; in him shall our heart rejoice; and in his holy name have we hoped. *Ps.* lxxvii.

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Give ear thou that rulest Israel; thou that leadest Joseph like a sheep. Glory be, &c.

COLL. O God, who by thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of thy most holy mother, grant, we beseech thee, that we may have as our intercessor in heaven, him whom we venerate as our protector upon earth. Who livest and reignest, &c.

EPISTLE. *Gen.* xlix. Joseph is a growing son, a growing son, and comely to behold; the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him; his bow rested upon the strong, and the bands of his arms and his hands were loosed by the hands of the mighty one Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of the deep that lieth beneath, with the blessings of the breasts of the womb. The blessings of thy Father are strengthened with the blessings of his father until the desire of the everlasting hills should come. May they be upon the crown of the Nazarite among his brethren.

GRAD. *Alleluia, Alleluia.* Out of whatsoever tribulation they shall call upon me I will hear them, and I will be their protector always. *Alleluia.* O Joseph, obtain for us the blessing of a spotless life, and may it be ever safe under thy patronage. *Alleluia.*

GOSPEL. *Luke* iii. *At that time:* It came to pass when all the people were baptised, that Jesus, also being baptized and praying, heaven

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was opened: and the Holy Ghost descended in a bodily shape as a dove upon him; and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased. And Jesus himself was beginning about the age of thirty years; being, as it was supposed, the son of Joseph.

OFFERT. *Ps.* cxlvii. 1, 2. Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee. *Alleluia.*

SECRET. Supported by the patronage of the spouse of thy most holy Mother, we beseech, O Lord, thy clemency, that thou cause our hearts to despise all that is earthly, and to love thee, the true God, with perfect charity. Who livest and reignest, &c.

COMM. But Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called the Christ. *Alleluia.*

P. COMM. Refreshed at the fountain of divine bounty, we beseech thee, O Lord God, that as thou grantest us here the protection of blessed Joseph, so through his merits and intercession thou grant us to share in the glory of heaven. Through, &c.

MASS OF THE SACRED HEART.

INTROIT. *Cant.* iii. 11. Go forth, ye daughters of Sion, and see king Solomon in the diadem, with which his mother crowned him in the day of his espousals, and in the day of the joy of his heart. *Ps.* xliv. My heart hath uttered a good word: I speak my works to the King. Glory be to the Father, &c.

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COLL. Make us, O Lord Jesus, to be adorned with the virtues, and inflamed with the affections of thy most sacred heart, that being made conformable to the image of thy goodness, we may become partakers of thy redemption. Who livest and reignest, &c.

EPISTLE. *Eph.* iii. 8. To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things, that the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the church, according to the eternal decree, which he made in Christ Jesus our Lord; in whom we have affiance and access with confidence by the faith of him. Wherefore I beseech you not to be disheartened at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ; of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with power by his spirit unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

GRAD. *Matt.* xxi. 5. Tell ye the daughters of Sion, behold thy King cometh to thee meek. *Is.* xlii. He shall not be sad or trouble-

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some; he shall not cry, neither shall his voice be heard abroad. *Alleluia, Alleluia. Matt.* xi. 29. Learn of me, because I am meek and humble of heart, and you shall find rest to your souls. *Alleluia.*

GOSPEL. *John* xv. 9. 16. *At that time:* Jesus said to his disciples: As the Father hath loved me, I also have loved you. Remain in my love. If you keep my commandments you will remain in my love, as I also have kept my father's commandments, and do remain in his love. These things I have spoken to you: that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another as I have loved you: greater love than this no man hath; that a man lay down his life for his friends. You are my friends if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his Lord doth. But I have called you friends; because all things whatsoever I have heard from my Father I have made known to you. You have not chosen me, I have chosen you, that you should go and should bring forth fruit, and your fruit should remain; that whatsoever you shall ask of the Father in my name he may give it you.

OFFERT. *Paral.* xxix. 17. O Lord God, in the simplicity of my heart I have joyfully offered all things; and I have seen with great joy thy people offer thee their offerings. O God of Israel, maintain this will of their heart. *Alleluia.*

SECRET. May the Holy Spirit, we beseech thee, O Lord, inflame us with that fire which our Lord Jesus Christ poured from the sanctuary of his heart upon earth, and vehemently desired to be there enkindled. Who liveth &c.

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COMM. *Ps.* xxxiii. 9. O taste and see that the Lord is sweet; his mercy endureth for ever. *Alleluia.*

P. COMM. May thy holy mysteries, O Lord Jesus, impart to us the fervour of devotion; whereby having tasted the sweetness of thy most amiable heart, we may learn to despise the joys of this world, and to love those of the next. Who livest and reignest, &c.

ST. CASIMER, C.
March 4th.

COLLECT. *Deus qui.*—O God, who amidst the delights of a court, and the attractive snares of the world, didst preserve holy Casimer constant and faithful in thy service; grant, we beseech thee, that by his intercession, thy people may despise the transitory things of this world, and eagerly pursue those that are everlasting. Through, &c.

ST. JOHN OF GOD, C.
March 11th.

COLLECT. *Deus qui.*—O God, who didst grant thy servant John, being inflamed with the fire of thy love, to walk without hurt through the midst of flames, and by him didst institute a new order in thy Church: grant, by his merits that the fire of thy charity may cure our diseased souls, and obtain for us eternal remedies.

ST. FRANCIS OF PAULA, C.
April 2nd.

COLLECT. *Deus humilium.*—O God, who exaltest the humble, and didst raise blessed

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Francis to the glory of thy saints: grant, we beseech thee, through his intercession, that by following his example, we may happily obtain the rewards thou hast promised to the humble. Through, &c.

SS. SOTER AND CAIUS, Bps. MM.

April 22.

All as in Mass I. p. 180, except

LESSON. *Apoc.* xix. 1, 9.—*In those days:* I, John, heard as it were the voice of many multitudes in heaven, saying: Alleluia: salvation, and glory, and power is to our God: for just and true are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants at her hands. And again they said: Alleluia. And her smoke ascendeth for ever and ever. And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen, Alleluia. And a voice came out from the throne, saying: Give praise to our God, all ye his servants: and you that fear him, little and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunderings, saying: Alleluia: for the Lord our God Almighty hath reigned. Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen glittering and white. For the fine linen are the justifications of the saints And he said to me: Write: Blessed are the dead, who die in the Lord.

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FEAST OF ST. DYMPNA, V. M.

May 15.

The Mass Loquebar, as in the Common of a Virgin and Martyr. page 187, except

COLL. O God, the lover of chastity, grant to us who supplicate thee, that we who recal to memory the festival of blessed Dympna, thy virgin and martyr, may be helped with thee by her merits and prayers. Through, &c.

ST. PASCAL BAYLON.

May 17*th.*

COLLECT. *Deus qui.*—O God, who didst adorn blessed Pascal, thy Confessor, with an admirable love of the sacred mysteries of thy body and blood: grant, we beseech thee, that we may be made worthy partakers of the same spiritual nourishment which he so abundantly received from this divine banquet. Through, &c.

ST. BERNARDINE, C.

May 20*th.*

COLLECT. *Domine Jesu.*—O Lord Jesus, who didst pour forth into the heart of blessed Bernardine, thy Confessor, a more than ordinary love of thy most holy name; mercifully grant us, by his virtues and prayers, the spirit of thy love. Who livest.

GOSPEL. *Matt.* xix. 27, 29. *At that time:* Peter said to Jesus: Behold we have left all things, and have followed thee: what, therefore, shall we have? And Jesus said to them: Amen, I say to you, that you who have followed me in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

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And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

ST. PETER CELESTINE, P. C.
May 21st.

COLLECT. *Deus qui beatam.*—O God, who didst raise blessed Celestine to the dignity of chief Bishop, which thou taughtest him to quit for a more humble and private state: mercifully grant, that by his example, we may despise the things of this world, and happily obtain the blessings promised to the humble. Through, &c.

GOSPEL. *Matt.* xix. *as above.*

ST. MARY MAGDALEN OF PAZZI, V.
May 25th.
All as in Mass XIX. p. 193, except

COLLECT. *Deus virginitatis.*—O God the lover of purity, who didst inflame the breast of blessed Mary Magdalen with the fire of thy love, and enrich it with heavenly graces: grant we may imitate her purity and charity, whose festival we celebrate. Through, &c.

ST. NORBERT, Bp. C.
June 6th.

COLLECT. *Deus, qui.*—O God who didst raise up blessed Norbert, thy Confessor and Bishop, to be an eminent preacher of thy word, and by him wast pleased to institute a new order in thy church: grant, we beseech thee, that by

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his merits we may obtain the help of thy grace to live according to what he taught and practised. Through, &c.

ST. JOHN A FACUNDO, C.
June 12th.

COLLECT. *Deus auctor.*—O God, the author of peace and lover of charity, who gavest to blessed John, thy Confessor, the extraordinary grace of reconciling those who were at variance: grant, by his merits and intercession, that being well-grounded in thy charity, we may be by no temptations separated from thee. Through, &c.

ST. JOHN FRANCIS.
June 16th.

COLL. O God, who didst endow blessed John Francis, thy Confessor, with wonderful charity and invincible patience, to bear the greatest labours for the salvation of souls, grant propitiously that, instructed by his example and assisted by his suffrages, we may obtain the rewards of eternal life. Through, &c.

ST. JULIANA DE FALCONERIS, V.
June 19th.

All as in Mass XIX. p. 193, except

COLLECT. *Deus qui.*—O God, who vouchsafedst to refesh blessed Juliana, thy Virgin, in a miraculous manner, with the precious body of thy Son in her last sickness; grant, we beseech thee, by her merits and intercession, that we also, in our last conflict, may be so refreshed and strengthened with the same, as to be brought to our heavenly country.

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FEAST OF ST. ALOYSIUS GONZAGA.
June 21.

INTROIT. *Ps.* viii. 6, 8. cxlviii. 2. Thou hast made him little less than the angels, thou hast crowned him with glory and honour, and set him over the works of thy hands. Blessed are the immaculate in the way, who walk in the way of the Lord. Glory, &c.

COLL. O God, the giver of all heavenly gifts, who in the angelic youth Aloysius hath united penance to wonderful innocence of life, grant, we beseech thee, by his merits and prayers, that if we do not follow him in his innocence we may imitate him in his repentance. Through, &c.

LESSON. *Eccl.* xxxi. 8, 11.—Blessed is the rich man that is found without blemish; and that hath not gone after gold, nor put his trust in money or in treasures. Who is he, and we will praise him, for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them. Therefore are his goods established in the Lord, and all the Church of the saints shall declare his alms.

GRAD. *Ps.* lxx. 5, 6. xl. 13. lxiv. 5. For thou art my patience, O Lord; my hope, O Lord, from my youth. But thou hast upheld me by reason of my innocence, and hast established me in thy sight for ever. Blessed is he whom thou hast chosen and taken to thee; he shall dwell in thy courts.

GOSPEL. *Matt.* xxii. 29, 40. And Jesus answering, said to them: You err, not knowing

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the scriptures, nor the power of God; for in the resurrection they shall neither marry nor be given in marriage, but shall be as the angels of God in heaven. But as touching the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and God of Isaac, and God of Jacob? He is not the God of the dead but of the living. And when the multitudes heard this, they were in admiration of his doctrine. And when the Pharisees heard that he had silenced the Sadducees, they came together; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said unto him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind; this is the greatest and first commandment: and the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

OFFERT. *Ps.* xxiii. 3, 4. Who shall ascend unto the mountain of the Lord; or who shall stand in his holy place? The innocent in hands and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

SECRET. Grant, O Lord, that we may sit down to thy heavenly banquet, clad with the nuptial garment, which the pious preparation and continual tears of holy Aloysius adorned with inestimable jewels. Through our Lord, &c.

COMM. *Ps.* lxxvii. 24, 25. And he had rained down manna upon them to eat, and had given them the bread of heaven. Man eat the

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bread of angels, he sent them provisions in abundance.

P. COMM. Being nourished, O Lord, with the bread of angels, grant that we may imitate the purity of their lives; and after the example of him whose feast we celebrate this day, may we always abide in thanksgiving. Through our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

FEAST OF ST. RUMOLD, B. M.

July 3rd or 1st.

The Mass Statuit, as in the Common of a Martyr and Bishop, page 180; the Credo is said on account of the Octave, as also the Preface of the Apostles, page 50, except

COLL. O God, who at the intercession of blessed Rumold, thy martyr and bishop, didst by thy power render firm the waves of a flowing river, and wonderfully deliver from the bonds of death, and from the depths of the waters, without being wet, one who had been three days under the water; graciously grant that by his merits and prayers, we may be delivered from the dangerous waves of this world, and be brought into the harbour of eternal happiness. Through, &c.

ST. ELIZABETH, W.

July 8th.

All as in Mass XXI. p. 198, except

COLLECT. *Clementissime.*—O most merciful God, who, amongst other admirable endowments, didst privilege blessed Elizabeth with the gift of making wars cease: grant, by her prayers, that after having enjoyed the peace which we humbly crave in this mortal life, we may be received into everlasting bliss. Through, &c.

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ST. CAMILLUS DE LELLIS, C.
July 18.

INTROIT. No man hath greater love than to lay down his life for his friends. *Ps.* Blessed is he that attendeth to the needy and poor; *for* in the evil day the Lord will deliver him. V. Glory.

COLLECT. *Deus, qui.*—O God, who didst gloriously animate blessed Camillus with a singular charity in assisting souls in their last agony; pour forth, we beseech thee, into us, by his intercession, the spirit of thy love, that we may overcome the enemy at the hour of death, and arrive at a crown in heaven. Through, &c.

GOSPEL. *John,* xv. 12, 16.—*At that time: Jesus said to his disciples:* This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not call you servants: for the servant knoweth not what his Lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me; but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain.

ST. VINCENT *a* PAULO, C.
July 19*th.*

COLLECT. *Deus, qui.*—O God who didst strengthen blessed Vincent with apostolic courage to preach the gospel to the poor, and promote the honour of the ecclesiastical order:

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grant, we beeeech thee, that we who respect his merits, may be instructed by the example of his virtues. Through, &c.

ST. JEROME EMILIAN.

July 20th.

INTROIT. *Jeremiah Lam.* ii. My liver is poured out on the earth, because of the destruction of the daughters of my people: when the little ones and the sucklings fainted in the streets of the city

COLLECT.—*Deus misericordiarum.*—O God, the Father of mercies: grant, by the merits and intercession of blessed Jerome, whom thou wast pleased to make a helper and father to poor orphans, that we may faithfully preserve the spirit of adoption, by which we are called, and are in reality thy children. Through, &c.

LESSON. *Isa.* lviii. 7, 11.—Deal thy bread to the hungry, and bring the needy and the harbourless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which is good for nothing. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continu-

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ally, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail.

GRAD. *Prov.* v.—Let thy waters be led forth, and divide thy waters in the street. V. Cheerful is the man who taketh pity and lendeth: he disposeth his words with judgment, for he shall remain immovable for ever. Alleluia, Alleluia. V. He distributed and gave to the poor: his righteousness remaineth for ever.—Alleluia.

GOSPEL. *Matt.* xix. 13, 22. *At that time:* Some little children were presented to him, that he should impose hands on them and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. And when he had imposed hands upon them, he departed from thence. And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? Who said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to him: which? And Jesus said: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself." The young man saith to him: All these things have I kept from my youth, what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me.

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OFFERT. *Job.* xii.—When thou didst pray with tears and bury the dead, and when thou didst leave thy dinner, and hide the dead in thy house during the day, and in the night didst bury them, I offered thy prayer to the Lord.

SECRET. Most merciful God, who destroying the old man, didst vouchsafe to form a new one in blessed Jerome; grant, by his merits, that we also, putting on the new man, may offer thee this sacrifice of propitiation, as a most sweet odour. Through, &c.

COMM. Pure and spotless religion before God the Father is this: to visit orphans and widows in their distress; and to keep one's self undefiled in this world.

P. COMM. *Angelorum.*—Being refreshed with the bread of angels, we humbly beseech thee, O Lord, that we who rejoice on the solemnity of blessed Jerome, thy Confessor, may also follow his example, and thereby obtain an ample reward in heaven. Through, &c.

ST. HENRY, EMP.

July 21st.

COLLECT. *Deus qui.*—O God, who didst this day remove blessed Henry, thy Confessor, from his earthly throne to an eternal kingdom; we humbly beseech thee, that as, by the assistance of thy grace, he was proof against all the temptations of the world; so we may follow his example in withstanding all the flatteries of this world, and serve thee with clean hearts.—Through, &c.

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ST. MARY MAGDALEN.

July 22nd.

INTROIT. *Me expectaverunt*, as in p. 191.

COLLECT. *Beatæ Mariæ.*—Grant, O Lord, we may be assisted by the prayers of blessed Mary Magdalen; at whose request thou wast pleased to raise Lazarus from the dead, after he had been four days in the grave. Who liveth. &c.

LESSON. *Cant.* iii. 2, 5, viii. 6, 7.—I will rise and go about the city; in the streets and the broad ways; I will seek him whom my soul loveth; I sought him, and I found him not. The watchmen who keep the city found me. Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth: I held him, and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the field, that you stir not up nor wake my beloved till she please. (*Chap.* viii.) Put me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death; jealousy is hard as hell, the lamps therefore *are* lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man should give all the substance of his house for love, he shall despise it as nothing.

GRAD. *Ps.* xliv.—Thou lovedst righteousness and hatedst iniquity. V. Therefore hath God, thy God, anointed thee with the oil of gladness. Alleluia, Alleluia. V. Grace is spread on thy lips; therefore hath God blessed thee for ever. Alleluia.

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GOSPEL. *Luke* vii. 11, 16. *At that time:* Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, Arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet has risen up amongst us, and God hath visited his people.

OFFERT. The daughters of kings honour thee; the queen was on thy right hand in a robe of gold, with a variety of other ornaments.

SECRET. We beseech thee, O Lord, that the glorious merits of blessed Mary Magdalen may render our offerings acceptable to thee: since thy only begotten Son graciously received the service which she did him. Who liveth, &c.

P. COMM. *Sumpta.*—Grant, we beseech thee, O Lord, that we who have received thy precious body and blood, the only sovereign remedy, may, by the intercession of the blessed Mary Magdalen, be delivered from all evils.—Who liveth, &c.

ST. APOLINARIS, Bp. M.
July 23rd.
All as in Mass II. p. 183, except

COLLECT. *Deus, fidelium.*—O God, the re-

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warder of thy faithful servants, who hast consecrated this day by the martyrdom of blessed Apolinaris, thy Bishop: grant we may obtain entire pardon for all our offences, by his prayers, whose memory we celebrate on this present festival. Through, &c.

EPISTLE. 1 *Peter*, v. 1, 11.—*Dearly Beloved:* The ancients that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come: Feed the flock of God, which is among you, taking care *of it*, not by constraint, but willingly, according to God: and not for filthy lucre's sake, but voluntarily: neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. In like manner ye young men be subject to the ancients. And do ye all insinuate humility one to another, for *God resisteth the proud, but to the humble he giveth grace.* Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion goeth about, seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befals your brethren who are in the world. But the God of all grace, who hath called us unto eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

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GRAD. V. The Lord hath sworn it, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. Allèluia.

GOSPEL. *Luke* xii. 24, 30.—*At that time:* There arose a strife among the disciples, which of them should seem the greater. And Jesus said to them: The kings of the Gentiles lord it over them: and they that have power over them, are called beneficent. Be you not so: but he that is greater among you, let him become as the younger: and he that is leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth: and you are they who have continued with me in my temptations: and I dispose to you, as my Father has disposed to me, a kingdom: that you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

OFFERT. My truth and my mercy are with him: and in my name shall his power be exalted.

SECRET. Look favourably, O Lord, on these gifts which we offer in commemoration of blessed Apolinaris, thy Bishop and Martyr, and for the expiation of our offences. Through, &c.

COMM. *Matt.* xxv.—Lord, thou didst deliver to me five talents: behold I have gained five more. Well done, thou good and faithful servant: since thou hast been faithful in few things, I will make thee ruler over many: enter thou into the joy of thy Lord.

P. COMM. *Tua Sancta.*—Having received thy holy mysteries, we beseech thee, O Lord, that we may enjoy the continual protection of

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blessed Apolinaris, because thou never ceasest propitiously to regard those to whom thou hast granted the favour of such protection. Through, &c.

ST. ALEXIUS, C.
July 24th.

EPISTLE. 1 *Tim.* vi. 6, 12.—*Dear Brother:* Godliness with contentment is great gain. For we brought nothing into this world: and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evil; which some desiring, have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things, and follow after justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith, lay hold on eternal life.

GOSPEL. *Matt.* xxv. 14, 23. *At that time: Jesus spoke this parable to his disciples:* A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into

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the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

ST. JAMES, Ap.
July 25th.

Introit. Ps. cxxxviii.

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorem. *Ps.* Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. V. Gloria.

To me thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. *Ps.* Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up. V. Glory.

COLLECT. *Esto, Domine.*—Sanctify, O Lord, and preserve thy people; that being assisted by James, thy Apostle, they may please thee in

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their conduct of life, and always serve thee with a steadfast faith. Through, &c.

LESSON. 1 *Cor.* iv. 9, 15.—*Brethren:* I think that God hath set forth us apostles, the last, as it were men appointed to death: because we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong, you are honourable, but we are without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode. And we labour working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it. We are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you; but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

ST. JANE FRANCES, W.

August 21*st.*

All as in Mass XXI. p. 198, except

COLLECT. *Omnipotens.*—O Almighty and merciful God, who hast granted blessed Jane Frances, inflamed with the love of thee, a wonderful degree of fortitude through all the paths of life, and wast pleased, through her, to adorn thy church with a new offspring: grant, by her merits and prayers, that we who, sensible of our weakness, confide in thy strength, may overcome all adversities with the help of thy heavenly grace. Through, &c.

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ST. JOSEPH CALASANCTIUS, C.

August 27th.

INTROIT. Children, come and hear me: I will teach you the fear of the Lord. *Ps.* I will bless the Lord at all times: his praise shall be for ever in my mouth. V. Glory.

COLLECT. *Deus qui.*—O God, who, by blessed Joseph, didst provide for thy church new helps by the instruction of youth in the spirit of understanding and piety: grant, we beseech thee, that by his example and intercession, we may both so act and teach, as to obtain an eternal reward. Through, &c.

GOSPEL. *Matt.* xviii. 1, 10. *At that time:* The disciples came to Jesus, saying: who thinkest thou, is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child he is the greater in the kingdom of heaven. And he that shall receive one such little child in my name receiveth me.*

OFFERT. The Lord hears the prayers of the poor ones: he directs their hearts, and his ear is bent on them.

SS. CORNELIUS AND CYPRIAN, MM.

September 16th.

Mass II., p. 183.

COLLECT. *Præsta.* Grant, O Lord, we may with joy receive the effects of our prayers, so as happily to imitate the holy martyrs, Euphe-

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mia, Lucia, and Geminianus, in the constant profession of their faith, whose sufferings we honour with a yearly devotion. Through, &c.

SECRET. (Of the same.) Mercifully look down, O Lord, we beseech thee, on the offerings of thy people, and grant that we may enjoy their suffrages whose feast thou grantest us to celebrate. Through, &c.

P. COMM. *Exaudi.* (Of the same.) Hear, Lord, our prayers, and grant that we may be continually defended by the assistance of thy holy martyrs, Euphemia, Lucia, and Geminianus, whose festival we celebrate. Through, &c.

THE STIGMAS OF ST. FRANCIS.

September 17th.

COLLECT. *Domine, Jesu.* O Lord Jesus Christ, who, for the inflaming our cold and tepid souls with the fire of thy love, wast pleased to renew the sacred marks of thy passion in the flesh of blessed Francis: mercifully grant, through his virtues and prayers, that we may always bear thy cross with patience, and bring forth worthy fruits of penance. Who livest, &c.

GOSPEL. *Matt.* xxiv. 42, 47. *At that time: Jesus said to his disciples:* Watch ye therefore, because ye know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be ye also ready, because at what hour ye know not, the Son of Man will come. Who thinkest thou is a faithful and wise servant, whom his

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lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen, I say to you, he shall place him over all his goods.

P. COMM. *Deus qui.* O God, who hast many ways demonstrated the wonderful mysteries of the cross in blessed Francis thy Confessor; grant, we beseech thee, that we may always imitate the examples of his devotion, and be fortified by continual meditation on the same cross. Through, &c.

ST. JOSEPH *a* CUPERTINO, C.

September 18*th.*

INTROIT. *Eccles.* xix. The love of God is honourable wisdom, and they to whom she shall shew herself, love her for the sight and the knowledge of her great works. *Ps.* How beautiful are thy tabernacles, O Lord of Hosts! My soul desireth and fainteth to be in the courts of the Lord. *V.* Glory, &c.

COLLECT. *Deus qui.* O God, who wast pleased to draw all things to thy only-begotten Son, when raised on high: mercifully grant that, by the merits and example of thy seraphic Confessor, Joseph, being raised above all earthly desires, we may arrive at him. Who liveth, &c.

EPISTLE. 1 *Cor.* xiii. 1, 14.—*Brethren:* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and

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have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealeth not perversely: it is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophecy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

GRAD. *Ps.* xx. Thou hast prevented him, O Lord, with thy sweet blessings: thou hast set on his head a crown of precious stones. V. He asked life of thee, and thou hast given him length of days for ever and ever. Allel. Allel. V. The eye of the Lord looked kindly on him: he lifted him from his humble station, and raised up his head. Alleluia.

GOSPEL. *Matt.* xxii. 1, 14.—*At that time:* Jesus spoke to the Scribes and Pharisees in a

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parable, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandize. And the rest laid hands on his servants, and having treated them contumeliously put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited, were not worthy. Go ye, therefore, into the high ways; and as many as you shall find, call to the marriage. And the servants going forth into the high ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

OFFERT. *Ps.* xxxiv. But when they were troublesome to me I put on sackcloth. I humbled my soul in fasting: and poured forth my prayer in my bosom.

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SECRET. We offer thee, O Lord, in honour of thy saints, a sacrifice of praise, by which we hope to be delivered from all present and future evils. Through, &c.

COMM. *Ps.* I am poor and grieved; thy salvation, O God, hath supported me. I will extol the name of God in a canticle: and magnify him in praise.

B. V. MARY OF MERCY.
September 24th.
All as in the Votive Mass, Salve, p. 203, except

COLLECT. *Deus, qui.*—O God, who by the most glorious Mother of thy Son, wast pleased to appoint a new order in thy Church for delivering the faithful out of the hands of infidels: grant, we beseech thee, that we also may be delivered from the slavery of the devil, by her merits and prayers, whom we devoutly honour in the institution of so charitable a work. Through, &c.

ST. FRANCIS BORGIA, C.
October 11th.

COLLECT. *Domine Jesu.* Lord Jesus Christ, who art both the model and the reward of true humility, we beseech thee, that as by thy grace blessed Francis became a glorious follower of thee in the contempt of earthly grandeur: so we, also, by the like imitation of thee, may come to the same glory. Who livest, &c.

ST. HEDWIGES, W.
October 17th.
All as in Mass XXI, p. 198, except

COLLECT. *Deus qui.* O God, who didst

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teach blessed Hedwiges to fly from the pomps of the world, and with her whole heart to embrace the humility of the cross; grant, by her merits and example, that we also may learn to tread under our feet the fading pleasures of this world, and to overcome all that standeth in the way of our salvation, by embracing thy cross. Who livest, &c.

ST. PETER OF ALCANTARA, C.
October 19th.

COLLECT. *Deus, qui.* O God, who wast pleased to render blessed Peter, thy Confessor, eminent for his exemplary piety and wonderful contemplation: grant, we beseech thee, that being duly mortified in our bodies, our souls may be better disposed to receive thy heavenly graces. Through, &c.

FEAST OF RAPHAEL THE ARCHANGEL.
October 24th.

INTROIT. *Ps.* cii.—Bless the Lord, O all ye his angels! ye powerful in might, who execute his orders, and hear his words, *Alleluia, Alleluia.* *Ps.* O! my soul, bless thou the Lord: let all that is within me praise his holy name. V. Glory.

COLL. O God, who hast given to thy servant Tobias, as the companion of his journey, thy holy archangel Raphael, grant to us thy servants that we may be always protected by his guardianship, and fortified by his assistance.—Through, &c.

EPISTLE. *Tob.* xii. 8. 14. For it is good to hide the secret of a king, but honourable to

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reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up treasures of gold. For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul. I discover then the truth unto you, and I will not hide the secret from you. When thou didst pray with tears and didst bury the dead, and leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord; and because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven who stand before the Lord.

GRAD. *Ps.* cxlviii. 1, 2, cxxxvii. 1, 2. Praise ye the Lord from the heavens; praise ye him in the high places: praise ye him all his angels; praise ye him all his hosts. I will praise thee, O Lord, with my whole heart; for thou hast heard the words of my mouth. I will sing praise to thee in the sight of angels. I will worship towards thy holy temple, and I will give glory to thy name; for thy mercy and for thy truth, for thou hast magnified thy holy name above all.

GOSPEL. *John* v. 1, 15. *At that time:* There was a festival of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, and of withered, waiting for the moving of the water.

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And the angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

COMM. Angels, archangels, principalities, and powers, virtues of heaven, dominations and thrones, cherubim and seraphim, bless ye the Lord for ever.

P. COMM. Replete, O Lord, with thy heavenly blessing, we most humbly beseech thee, that what we frail mortals celebrate here below may, by the intercession of thy holy angels and archangels, be rendered conducive to our salvation. Through, &c.

ST. ANDREW AVELLINE, C.
November 10*th.*

COLLECT. *Deus, qui.* O God, who disposedst the heart of B. Andrew, by the arduous vow of daily advancing in virtue, to ascend by wonderful steps to thee; grant, by his merits and intercession, that we may so far partake of the same grace, as to continually advance towards perfection, and be happily brought to an eminent degree of glory. Through, &c.

FEAST OF ST. STANISLAUS.
November 13*th.*

INTROIT. *Wisdom* iv. Being made perfect in a short space, he fulfilled a long time: for his soul pleased God, therefore he hastened to bring him out of the midst of iniquities. *Ps.* cxii. Praise the Lord, ye children; praise ye the name of the Lord.

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COL. O God, who amongst the other miracles of thy wisdom, hast bestowed the grace of matured sanctity even in a tender age, grant, we beseech thee, that redeeming the time by prompt labour, after the example of Stanislaus, we may hasten to enter into eternal rest. Through, &c.

EPISTLE. *Wisdom* iv. 7, 16. But the just man if he be prevented with death, shall be at rest. For venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is grey hairs, and a spotless life is old age. He pleased God, and was beloved, and living among sinners he was translated. He was taken away lest deceit should alter his understanding, or wickedness beguile his soul. For the bewitching of vanity obscureth good things; and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space he fulfilled a long time: For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts: that the grace of God, and his mercy is with his saints, and that he hath respect to his chosen. But the just that is dead, condemneth the living; and youth soon ended, the long life of the just.

GRAD. *Alleluia, Alleluia. Ps.* cxviii. I have known from the beginning concerning thy testimonies: that thou hast founded them for ever. Alleluia.

GOSPEL. *Matt.* xix. 13, 22, as in p. 158.

OFFERT. *Ps.* lxii. I will go up to the altar of God: to God who giveth joy to my youth.

SECRET. May the intercession of the blessed

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Stanislaus, O Lord, make us worthy of the bread of Angels; who deserved to be refreshed with the same by the hand of an Angel.

COMM. With the bread of life and understanding he had fed him, and with the water of holy wisdom he hath refreshed him.

P. COMM. That the heavenly bread which we have received, may be available to life, we beseech thee, O Lord, by the intercession of the blessed Stanislaus, that our bread may be that of understanding, and our drink the water of holy wisdom. Through, &c.

ST. GERTRUDE, V.

November 15th.

All as in Mass XIX. . 193, except

COLLECT. *Deus, qui.* O God, who didst prepare an agreeable abode for thyself in the heart of blessed Gertrude, the Virgin, graciously cleanse our hearts, we beseech thee, through her merits and intercession, from all stains, and grant we may enjoy the same happiness with her. Through, &c.

ST. CATHARINE, V. M.

November 25th.

All as in Mass XVI. p. 188, except

COLLECT. *Deus, qui.* O God, who gavest the law to Moses on Mount Sinai, and didst wonderfully translate the body of blessed Catharine, thy virgin thither, by the ministry of holy angels: mercifully grant, by her merits and prayers, that we may safely come to the mount which is Christ. Who liveth, &c.

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ST. FELIX VALOIS, C.
November 25th.

COLLECT. *Deus, qui.* O God, who by thy heavenly inspiration didst call blessed Felix thy Confessor, out of the desert to exercise his charity in the redemption of captives: grant, that having obtained thy grace by his intercession, we may be freed from the captivity of sin, and brought safe to our heavenly country. Through, &c.

ST. GREGORY THAUMATURGUS, B.C.
November 27th.

GOSPEL. *Mark* xi. 22. *At that time:* Jesus answering said to his disciples: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain: Be thou removed, and be thou cast into the sea, and shall not stagger in his heart but believe, that whatsoever he saith shall be done, it shall be done unto him. Therefore I say to you, all things, whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you.

ST. FRANCIS XAVIER, C.
December 3rd.

INTROIT. I spake of thy law in the presence of kings, and was not ashamed: and meditated on thy commandments, which I loved exceedingly. *Ps.* Praise the Lord all ye nations: praise him all ye people: for his mercy is confirmed upon us, and the truth of the Lord remaineth for ever. V. Glory.

COLLECT. *Deus, qui Indiarum.*—O God,

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who, by the preaching and miracles of blessed Francis, didst bring into thy Church the people of the Indies: mercifully grant that we may imitate his virtues, whose glorious merits we venerate. Through, &c.

EPISTLE. *Rom.* x. 10, 18.—*Brethren:* With the heart we believe unto justice: but, with the mouth confession is made unto salvation. For the scripture saith: *Whosoever believeth in him, shall not be confounded.* For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. For *whosoever shall call on the name of the Lord shall be saved.* How then shall they call on him, in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they preach, unless they be sent? as it is written: *How beautiful are the feet of them that preach the Gospel of peace, that bring good tidings of good things?* But all do not obey the Gospel. For Isaias saith: *Lord, who hath believed our report?* Faith then cometh by hearing: and hearing by the word of Christ. But I say: Have they not heard? Yes, verily, *their sound hath gone forth into all the earth, and their words unto the ends of the whole world.*

GOSPEL. *Mark* xvi. 15, 18.—*At that time: Jesus said to his disciples:* Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues: they shall take up serpents; and if they shall drink any deadly

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thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

FEAST OF THE EXPECTATION OF THE B. V. M.
December 18*th.*

GRAD. *Ps.* xxiii. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in. V. Who shall ascend into the mountain of the Lord, or who shall stand in his holy place? the innocent in hands and clean of heart. *Alleluia, Alleluia.* V. Behold, she shall conceive, and shall bring forth a son, Jesus Christ. *Alleluia.*

MASS I. *Statuit*, of a MARTYR and Bp.

INTROIT. *Eccles.* xiv.

Statuit ei Dominus testamentum pacis, et principem fecit eum: ut sit illi Sacerdotii dignitas in æternum. *Ps.* cxxxi. Memento Domine, David, et omnis mansuetudinis ejus.

The Lord settled with him a covenant of peace, and made him a Chief, that he might have the honour of Priesthood for ever. *Ps.* O Lord, remember David, and all his meakness.

V. Gloria. V. Glory.

COLLECT. *Infirmitatem.*—Have regard, O Almighty God, to our weakness; and, as we sink under the weight of our doings, let the glorious intercession of blessed [*N.*] thy Martyr and Bishop, be a protection to us. Through, &c.

EPISTLE. *James* i. 12, 18.—*Dearly Beloved:* Blessed is the man that endureth temptation; for when he hath been proved, he shall

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receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted of God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning to his creatures.

GRAD. *Ps.* lxxxviii.—I have found *David* my servant: with my holy oil have I anointed him: for my hand shall help him: and my arm shall strengthen him. V. The enemy shall not prevail against him: nor the son of iniquity hurt him. Alleluia, Alleluia. V. Ps. cix. *Tu es sacerdos in æternum secundum ordinem Melchisedech. Alleluia, Alleluia.* V. Thou art a priest for ever according to the order of Melchisedech. Alleluia, Alleluia.

After Septuag. instead of Alleluia and V. is said

TRACT. *Ps.* xx.—*Desiderium animæ ejus, tribuisti ei: et voluntate labiorum ejus, non fraudasti eum,* &c. Thou hast given him his soul's desire; and hast not rejected the request of his lips. V. For thou hast prevented him with the blessings of sweetness. V. Thou hast set on his head a crown of jewels.

GOSPEL. *Luke,* xiv. 26, 33.—*At that time:*

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Jesus said to his disciples: If any one come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying; This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not sit down and think whether he be able with ten thousand, to meet him that with twenty thousand cometh out against him. Or else whilst the other is yet afar off, sending an embassy he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

OFFERT. *Ps.* lxxxviii.—My truth and my mercy are with him; and in my name shall his power be exalted.

SECRET. Mercifully receive, O Lord, the offerings dedicated to thee by the merits of blessed [*N.*] thy Martyr and Bishop, and grant they may be a continual support to us. Through, &c.

COMM. *Ps.* lxxxviii.—Once I have sworn by my holy *name;* his posterity shall remain for ever, and his seat is like the sun in my sight, and as the moon perfect for ever, and a faithful witness in heaven.

P. COMM. *Refecti.*—Being fed with the participation of thy sacred gifts, we beseech thee,

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O Lord our God, that we may feel the efficacy thereof by the intercession of blessed [*N.*] thy Martyr and Bishop, whose feast we celebrate.— Through, &c.

MASS II. *Sacerdotes Dei*, of the same.

INTROIT. *Dan.* iii.

Sacerdotes Dei benedicite Dominum: sancti et humiles corde laudate Deum. *Ps.* Benedicite omnia opera Domini Domino, laudate et superexaltate eum in sæcula. V. Gloria.

O ye priests of God, bless the Lord; O ye saints and humble of heart, praise God. *Ps.* O all ye works of the Lord, bless the Lord, praise him, and extol him for ever. V. Glory.

COLLECT. *Deus, qui nos.* O God, who, by the yearly solemnity of blessed [*N.*] thy Martyr and Bishop, rejoicest the hearts of thy faithful; mercifully grant, that we who celebrate his martyrdom, may enjoy his protection. Through, &c.

EPISTLE. 2 *Cor.* i. 3, 7. *Brethren:* Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we may also be able to comfort them who are in distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, *it is* for your exhortation and salvation: or whether we be comforted, *it is* for your consolation: or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we

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also suffer. That our hopes for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation: in Christ Jesus our Lord.

GRAD. *Ps.* viii.—Thou hast crowned him with glory and honour. V. And set him over the works of thy hands, O Lord. Alleluia, Alleluia. V. *Hic est sacerdos, quem coronavit Dominus. Alleluia.* V. This is the priest whom the Lord hath crowned. Alleluia.

After Septuag. instead of Alleluia and V. is said

TRACT. *Ps.* cxi.—*Beatus vir qui timet Dominum; in mandatis ejus cupit nimis, &c.*—Blessed is the man that feareth the Lord, and delighteth in his commandments. V. His seed shall be mighty upon earth; the generation of the just shall be blessed. V. Glory and wealth *shall be* in his house; and his justice remaineth for ever and ever.

GOSPEL. *Matt.* xvi. 24, 27.—*At that time:* Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross and follow me. For he that will save his life, shall lose it; and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of the Father with his angels; and then will he render to every man according to his works.

OFFERT. *Ps.* lxxxviii.—I have found David my servant; with my holy oil I have anointed him. For my hand shall help him, and my arm shall strengthen him.

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SECRET. Sanctify, O Lord, the offerings consecrated to thee; and, being appeased thereby, mercifully look upon us, by the intercession of blessed [*N.*] thy Martyr and Bishop. Through, &c.

COMM. *Ps.* xx.—Thou, O Lord, hast set upon his head a crown of precious stones.

P. COMM. *Hæc nos.*—May this communion, O Lord, cleanse us from sin, and, by the intercession of blessed [*N.*] thy Martyr and Bishop, make us effectually partakers of this heavenly remedy.

MASS III. *In virtute*, of a MARTYR, not a BISHOP.

INTROIT.—*Ps.* xx.

In virtute tuâ, Domine, lætabitur justus; et super salutare tuum exultabit vehementer; desiderium animæ ejus tribuisti ei.

Ps. Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.

V. Gloria.

The just man, O Lord, shall rejoice in thy might: and be transported with joy, that thou hast saved him: thou didst grant him his soul's desire. *Ps.* For thou hast prevented him in the blessings of thy sweetness: thou hast set on his head a crown of precious stones. V. Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we, who celebrate the festival of blessed [*N.*] thy Martyr, may, by his intercession, be strengthened in the love of thy name.

LESSON. *Wisd.* x. 10, 14.—The Lord led

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the just man through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours. In the deceit of them that over-reached him, she stood by him, and made him honourable. She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he may overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners; she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him eternal glory.

GRAD. *Ps.* cxi.—Blessed is the man that fears the Lord: who takes pleasure in his commandments. V. His children shall be powerful upon earth: the generation of the just shall be blessed. Alleluia, Alleluia. V. *Posuisti Domine in capite ejus coronam de lapide pretioso. Alleluia.* V. Thou hast placed on his head, O Lord, a crown of jewels. Alleluia.

GOSPEL. *Matt.* x. 34, 42.—*At that time: Jesus said to his disciples:* Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or

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daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward.

OFFERT. *Ps.* viii.—Thou hast crowned him, O Lord, with glory and honour, and placed him over the works of thy hands.

SECRET. Receive, O Lord, we beseech thee, our offerings and prayers: purify us by these heavenly mysteries, and mercifully hear us. Through, &c.

COMM. *Matt.* xiv.—Let him that is willing to come after me, deny himself, take up his cross, and follow me.

P. COMM. *Da quæsumus.*—Grant, we beseech thee, O Lord our God, that as we rejoice on the feasts of thy saints in this life, so we may enjoy their sight for ever in that which is to come. Through, &c.

MASS XVI. *Loquebar*, of a VIRGIN and MARTYR.

Whatever objections human policy may urge against the state of virginity, it is nevertheless perfectly agreeable to the Christian system. An incarnate God recommends it

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by word and example; St. Paul bestows the greatest encomiums on it; and in every age, those who preserved their virginity were always esteemed the noblest portion of the flock of Christ. On the festivals, therefore, of these illustrious spouses of the Son of God, let us beseech him to grant the grace of perseverance to all such as by vow have voluntarily consecrated themselves to his service in that perfect state, as well as for that *purity* of soul which is *essentially* necessary for *every one*, since without it no one can see God.

INTROIT. *Ps.* cxviii.

Loquebar de testimoniis tuis in conspectu regum, et non confundebar: et meditabar in mandatis tuis quæ dilexi nimis.

Ps. Beati immaculati in via, qui ambulant in lege Domini.

V. Gloria.

I spake of thy law in the presence of kings, and was not ashamed. I meditated on thy commandments, which I loved exceedingly. *Ps.* Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory.

COLLECT. *Deus, qui.*—O God, who amongst other miracles of thy power hast bestowed the crown of martyrdom even on the weaker sex: mercifully grant, that we who solemnize the festival of blessed [*N.*] thy Virgin and Martyr, may, by following her example, come to thee. Through, &c.

LESSON. *Eccles.* li. 1, 8.—I will give glory to thee, O Lord, my king, and I will praise thee, O God, my Saviour. I will give glory to thy name: for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my

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helper. And thou hast delivered me, according to the multitude of the mercy of thy name, from the roaring *lions*, that were ready to devour me. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: from the oppression of the flame that surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: my soul shall praise the Lord even to death, because thou succourest those that trust in thee, and deliverest them from the hands of the Gentiles, O Lord our God.

GRAD. *Ps.* xliv.—Thou lovest righteousness, and hatest iniquity. V. Therefore hath God thy God, anointed thee with the oil of gladness. Alleluia, Alleluia. V. *Adducentur Regi Virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia.* V. Virgins shall be brought in her retinue to the king: her relations shall be presented to thee with joy. Alleluia.

After Septuag. instead of Alleluia and V. is said

TRACT. *Ps.* xliv.—*Veni sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum: pro cujus amore sanguinem tuum fudisti.* Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever: for whose love thou didst shed thy blood. V. Thou lovedst righteousness, and hatedst iniquity: therefore hath God, thy God, anointed thee with the oil of gladness in a more excellent manner than thy companions. V. In thy comeliness and beauty go on with prosperity, and reign.

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GOSPEL. *Matt.* xxv. 1, 13.—*At that time: Jesus spoke to his disciples this parable:* The kingdom of heaven is like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answered, saying: Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

OFFERT. *Ps.* xliv.—Virgins shall be brought in her retinue to the king: her relations shall be presented to thee with joy and gladness: they shall be introduced into the temple to the Lord the King.

SECRET. Receive, O Lord, the offerings we bring on the solemnity of Blessed [*N.*] thy Virgin and Martyr, by whose intercession we hope to be delivered. Through, &c.

COMM. *Ps.* cxviii.—Let the proud be con-

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founded for unjustly persecuting me: but I will keep thy commandments and thy ordinances, that I myself may not be confounded.

P. COMM. *Auxilientur.*—May the mysteries we have received, O Lord, be a help to us, and, by the intercession of blessed [*N.*] thy Virgin and Martyr, cause us to enjoy her continual protection. Through, &c.

MASS XVII. *Me expectaverunt*, of the same.

INTRIOT. *Ps.* cxviii.

Me expectaverunt peccatores, ut perderent me: testimonia tua, Domine, intellexi. Omnis consummationis vidi finem: latum mandatum tuum nimis.

Ps. Beati immaculati in via, qui ambulant in lege Domini.

V. Gloria.

Sinners have lain in wait for me to destroy me: but I have studied thy law, O Lord. I have seen the end of all perfection; but thy law hath no end. *Ps.* Blessed are the undefiled in the way, who walk in the law of the Lord.

V. Glory.

COLLECT. *Indulgentiam.*—Let blessed [*N.*] thy Virgin and Martyr, O Lord, sue for our pardon: who by the purity of her life, and the profession of thy virtue, was always pleasing to thee. Through, &c.

LESSON. *Eccles.* li. 13, 17.—O Lord, my God, thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise thy name continually,

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and will praise it with thanksgiving, and my prayer was heard. And thou hast saved me from destruction, and hast delivered me from the evil time. Therefore will I give thanks and praise thee, O Lord our God.

GRADUAL. *Ps.* xiv.—God will assist her with his favourable countenance: God is in the midst of her, she shall not be moved. V. A swift-flowing river rejoiceth the city of God: the Most High hath sanctified his tabernacle. Alleluia. V. *Hœc est Virgo sapiens, et una de numero prudentum. Alleluia.* V. This is a wise Virgin, and one of the number of the prudent. Alleluia.

After Septuag. instead of Alleluia and V. is said Tract, *Veni*, p. 189.

GOSPEL. *Matt.* xiii. as in p. 197.

OFFERT. *Ps.* xliv.—Grace is spread on thy lips, therefore hath God blessed thee for ever.

SECRET. Mercifully receive, O Lord, the offerings consecrated to thee, and by the merits of blessed [*N.*] thy Virgin and Martyr, grant they may be to us a continual support. Through, &c.

COMM. *Ps.* cxviii.—I have done what is just and right, O Lord, let not the proud calumniate me: I have walked upright in the ways of thy commandments: I have hated every evil way.

P. COMM. *Divini muneris.*—Being plentifully fed with thy divine gifts, we beseech thee, O Lord, our God, that by partaking of them through the intercession of blessed [*N.*] thy Virgin and Martyr, we may obtain eternal life Through, &c.

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MASS XVIII.* *Loquebar*, of many VV. and MM.

All as in the XVI. Mass, p. 188, except

COLLECT. *Da nobis.*—Grant, we beseech thee, O Lord our God, that with a constant devotion, we may celebrate the victories of thy holy Virgins and Martyrs [*N.*] and [*N.*] that though we cannot solemnize them as we ought, we may seek their prayers with all due humility. Through, &c.

EPISTLE. 1 *Cor.* vii as in p. 196.

SECRET. Look down, we beseech thee, O Lord, on the offerings laid on thy altar on this feast of thy holy Virgins and Martyrs [*N.*] and [*N.*] that as thou hast bestowed glory on them by the sacred mysteries, so thou mayest grant us pardon. Through, &c.

P. COMM. *Præsta nobis.*—Grant us, we beseech thee, O Lord, by the intercession of thy Virgins and Martyrs, to receive with a pure mind what we receive with our mouths. Through, &c.

MASS XIX. *Dilexisti*, of a VIRGIN only.

INTROIT. *Is.* xliv.

Dilexisti justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

Thou hast loved justice and hated iniquity: therefore hath God, thy God, anointed thee with the oil of gladness, above thy fellows.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. V. Gloria.

Ps. My heart hath uttered a good word: I refer my works to the King. V. Glory.

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COLLECT. *Exaudi.*—Gve ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed [*N.*] thy Virgin, so we may improve in the affection of piety. Through, &c.

EPISTLE. 2 *Cor.* x. 15, xi. 1, 2.—*Brethren:* Let him that glorieth, glory in the Lord: for not he that commendeth himself, is approved: but he whom God commendeth. (Chap. xi.) Would to God you could bear with some little of my folly: but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GRAD. *Ps.* xliv.—In thy comeliness and beauty go on, proceed prosperously and reign. V. For thy truth, meekness, and righteousness, shall thy right hand also lead thee on wonderfully. Alleluia, Alleluia. V. *Adducentur Regi Virgines post eam: proximæ ejus afferentur tibi in lætitia. Alleluia.* V. Virgins shall be brought in her retinue to the King: her relations shall be presented to thee with joy. Alleluia.

After Septuag. instead of Alleluia and V. is said

TRACT. *Ps.* xliv.—*Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.* Hear, O daughter, see, and be attentive: for the King is taken with thy beauty. V. All the rich of the people shall come with entreaties before thee: the daughters of kings shall honour thee. V. Virgins shall be brought in her retinue to the King; her relations shall be presented to thee. V. They shall be introduced with joy and gladness; they shall be introduced into the temple of the King.

GOSPEL, *Matt.* xxv. as in p. 190.

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OFFERT. *Ps.* xlv.—The daughters of kings honour thee: the queen was on thy right hand in a robe of gold, with a variety of other ornaments.

SECRET. May the offerings, O Lord, of thy devout people, be acceptable to thee in honour of thy saints: by whose merits they have experienced help in their afflictions. Through, &c.

COMM. *Matt.* xxv.—The five wise virgins took oil in their vessels with their lamps: and at midnight there was a cry made: Behold! the bridegoom cometh: go ye out and meet Christ the Lord.

P. COMM. *Satiasti.*—Thou hast fed, O Lord, thy family with these sacred oblations: ever, therefore, comfort us with her intercession, whose feast we celebrate. Through, &c.

MASS XX. *Vultum tuum*, of the same.

INTROIT. *Ps.* xliv.

Vultum tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. V. Gloria.

All the rich shall come before thee with entreaties: virgins shall be brought in her retinue to the king: her relations shall be presented to thee in joy and gladness. *Ps.* My heart hath uttered a good word: my works I refer to the King. V. Glory.

COLLECT. *Exaudi.*—Give ear to us, O

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God our Saviour, that as we celebrate with joy the solemnity of blessed [*N.*] thy Virgin, so we may improve in the affection of piety. Through, &c.

EPISTLE. 1 *Cor.* vii. 25, 34.—*Brethren:* Concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This, therefore, I say, brethren; the time is short: it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and spirit, in Christ Jesus our Lord.

GRAD. *Ps.* xliv.—The king is taken with thy beauty, for he is the Lord thy God. V. Hear, O daughter, see and be attentive. Alleluia,

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Alleluia. V. *Hæc est virgo sapiens, et una de numero prudentum. Alleluia.* V. This is a wise virgin, and one of the number of the prudent.—Alleluia.

After Septuag. instead of Alleluia and V. is said Tracts, *Audi, filia.* p. 194.

GOSPEL. *Matt.* xiii. 44, 52. *At that time: Jesus spoke to his disciples this parable:* The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together all kinds of fishes. Which, when it was filled they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

OFFERTORY. *Ps.* xliv.—Virgins shall be brought in her retinue to the King: her relations shall be presented to thee with joy and gladness; they shall be introduced into the temple to the Lord the King.

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SECRET. May the offerings, O Lord, of thy devout people be acceptable to thee in honour of thy saints; by whose merits they have experienced help in their afflictions. Through, &c.

COMM. *Matt.* xiii.—The kingdom of heaven is like a merchant seeking good pearls; and having found one of great value, he gave all he had, and purchased it.

P. COMM. *Satiasti.*—Thou hast fed, O Lord, thy family with these sacred oblations: ever, therefore, comfort us with her intercession, whose feast we celebrate. Through, &c.

MASS XXI. *Cognovi*, of HOLY WOMEN.

The Church has decreed honours, not only to those who have sanctified the married state by the exercise of the virtues of a profound humility, unwearied patience, and purity of heart, but also to others, who after an irregular course of life, became so highly inflamed with the love of God, as to be rendered almost equal to virgins. Let us then beg of him, through the intercession of these Saints, that he would grant us the grace of a sincere compunction for our past transgressions, accompanied by so ardent a charity as covereth a multitude of sins.

INTROIT. *Ps.* cxviii.

Cognovi Domine quia æquitas judicia tua; et in veritate tua humiliasti me; Confige timore tuo carnes meas: a mandatis tuis timui.

Ps. Beati immaculati in via: qui ambulant in lege Domini.

V. Gloria.

I knew, O Lord, that thy judgments are just: thy truths have humbled me: Pierce my flesh with thy fear: thy commandments have made me tremble. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.

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COLLECT. *Exaudi.*—Give ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed [*N.*] so we may improve in the affection of true piety. Through, &c.

LESSON. *Prov.* xxix. 10, 13.—Who shall find a valiant woman? the price of her is *as of things brought* from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy and stretched out her hands to the poor. She shall not fear for her house in the cold of snow, for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, where he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom

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and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed; her husband, and he praised her. Many daughters hath gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

GRAD. *Ps.* xliv.—Grace is spread on thy lips: therefore hath God blessed thee for ever. V. For thy truth, meekness, and righteousness, shall thy right hand lead thee on wonderfully. Alleluia, Alleluia. V. *Specie tua et pulchritudine tua intende, prospere procede, et regna.* Alleluia. V. In thy comeliness and beauty go on, proceed prosperously, and reign. Alleluia.

After Septuag. instead of Alleluia and V. is said the Tract, *Veni*, p. 189.

GOSPEL. *Matt.* xiii. as in p. 197.

OFFERT. *Ps.* xliv.—Grace is spread on thy lips, therefore hath God blessed thee for ever and ever.

SECRET. May the offerings, O Lord, of thy devout people, be acceptable to thee in honour of thy saints; by whose merits they have experienced help in their afflictions. Through, &c.

COMM. *Ps.* xliv.—Thou lovedst righteousness, and hatedst iniquity: therefore hath God, thy God, anointed thee with the oil of gladness in a more excellent manner than thy companions.

P. COMM. *Satiasti.*—Thou hast fed, O Lord, thy family with these sacred oblations:

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ever therefore comfort us with her intercession whose feast we celebrate. Through, &c.

ANNIVERSARY MASS OF THE DEDICATION OF A CHURCH.

INTROIT. *Gen.* xxviii.

Terribilis est locus iste! hic domus Dei est, et porta cœli: et vocabitur aula Dei.

Ps. Quam dilecta tabernacula tua, Domine virtutum! Concupiscit et deficit anima mea in atria Domini.

V. Gloria.

This place is awful! it is the house of God, the gate of heaven: and it shall be called the palace of God. *Ps.* How lovely are thy tabernacles, O Lord of Hosts! My soul pineth after the courts of the Lord. V. Glory.

COLLECT. *Deus qui nobis.*—O God, who renewest every year the day of the consecration of this thy holy temple, and bringest us always in health to the celebrating these sacred mysteries: hear the prayers of thy people, and grant that whosoever shall come hither to ask any blessing of thee, may rejoice in obtaining all his requests. Through, &c.

LESSON. *Rev.* xxi. 2, 5.—*In those days:* I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any

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more, for the former things are passed away. And he that sat on the throne said: Behold I make all things new.

GRAD. *Ps.* cxxxvi.—This place was made by God, a mystery above all value: it is without reproof. V. O God, on whom choirs of angels attend, hear the prayers of thy servants. Alleluia, Alleluia. V. *Adorabo ad templum sanctum tuum: et confitebor nomini tuo.* Alleluia. V. I will adore thee in thy holy temple, and I will praise thy name. Alleluia.

GOSPEL. *Luke* xix. 1, 10.—*At that time:* Jesus entering in, he walked through Jericho: And behold there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus, who he was, and he could not for the crowd because he was low of stature. And running before he climbed up into a sycamore tree that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up he saw him, and said to him: Zacheus make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying: that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him four-fold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost. CREDO.

OFFERT. 1 *Chron.* xxix.—Lord God, in the

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simplicity of my heart have I joyfully offered all these things: and I have seen with great joy thy people, which are here present. O God of Israel, preserve *them* for ever *in* this disposition. Alleluia.

SECRET. Grant, we beseech thee, O Lord, our petition, that whilst we offer thee these our vows, we may by thy help, obtain an eternal reward. Through, &c.

COMM. *Matt.* xxi.—My house shall be called the house of prayer, saith the Lord: in it whosoever asketh receiveth; and he who seeketh findeth; and the *door* shall be opened to him that knocketh.

P. COMM. *Deus, qui de vivis.*—O God, who out of living and choice stones preparest to thy majesty an eternal abode, help thy people at their prayers; that as thy Church is corporally so it may be spiritually increased. Through, &c.

VOTIVE MASSES OF THE B. V. M.

From Candlemas to Advent.

INTROIT.

Salve sancta Parens enixa puerpera Regem, qui cœlum terramque regit in sæcula sæculorum.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. V. Gloria.

Hail, Holy Mother, who didst bring forth the King who reigns over heaven and earth for evermore. *Ps.* My heart hath uttered good tidings: I address my works to the King. V. Glory.

COLLECT. *Concede nos.*—Grant, O Lord,

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we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all temporal afflictions, and come to those joys that are eternal. Through, &c.

LESSON. *Eccles.* xxiv. 14, 16.—From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place have I ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

GRAD. Thou art blessed, and worthy of our respects, O Mary, the Virgin, who, without prejudice to thy virginity, didst become the mother of the Saviour. V. O Virgin-mother of God! he whom the whole world cannot contain, became man, and was shut up in thy womb. Alleluia, Alleluia. V. *Virga Jesse floruit: virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians, ima, summis. Alleluia.* V. A sucker of Jesse hath budded: a Virgin hath brought forth him who is God and man: God hath restored peace by reconciling in his person the highest things with the lowest. Alleluia.

GOSPEL. *Luke* xi. 27, 28.—*At that time: Whilst Jesus spoke to the multitude:* A certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck: but he said; Yea, rather, blessed are they who hear the word of God and keep it.

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From Easter to Pentecost.

GOSPEL. *John* xix. 25, 27.—*At that time:* There stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus, therefore, had seen his mother and the disciple standing whom he loved, he said to his mother: Woman, behold thy son. After that, he saith to his disciple: Behold thy mother. And from that hour the disciple took her to his own *home.*

From Candlemas to Easter.

OFFERT. Thou art truly happy, O sacred Virgin Mary, and most worthy of praise: for out of thee arose the Son of righteousness, Christ our God.

From Easter to Pentecost.

OFFERT. Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and remainest a Virgin for ever. Alleluia.

From Pentecost to Advent.

OFFERT. Hail, Mary, full of grace: the Lord is with thee: blessed art thou amongst women: and blessed is the fruit of thy womb.

SECRET. May, O Lord, by thy own mercy, and the intercession of blessed Mary, ever a Virgin, this oblation procure us peace and happiness both in this life, and in that which is to come. Through, &c.

COMM. Blessed is the womb of Mary, the Virgin, which bore the Son of the eternal Father.

P. COMM. *Sumptis.*—Having received, O Lord, what is to advance our salvation; grant we may always be protected by the patronage of

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blessed Mary, ever a Virgin, in whose honour we have offered this sacrifice to thy Majesty.—Through, &c.

When a Votive Mass of the B.V.M. is said on Saturday, the II. Collect, &c. are as below. The III. *Deus omnium*, p. 60.

II. COLLECT. *Deus qui corda.*—O God who, by the light of the Holy Ghost, hast instructed the hearts of the faithful: grant, that by the direction of the same Holy Spirit, we may relish what is right, and always enjoy his consolation. Through, &c.

II. SECRET. Sanctify, O Lord, the offerings we have made; and cleanse our hearts by the fire of the Holy Ghost. Through, &c.

II. P. COMM. *Sancti Spiritus.*—May the pouring forth of thy Holy Spirit, O Lord, cleanse our hearts, and make them faithful by his inward dew falling on them. Through, &c.

From Advent to Christmas.

Collect, Secret, and P. Comm. are the II. Collect, &c., on the first Sunday, p. 60, &c.

GRAD. *Ps.* xxxiii.—Lift up your gates, O ye princes, and be ye lifted up, O ye eternal gates, and the King of glory shall enter. V. Who shall go up to the mountain of the Lord, or who shall dwell in his holy place? He whose hands are innocent, and whose heart is clean. Alleluia, Alleluia. V. Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women. Alleluia.

From Christmas to Candlemas.

INTROIT. *Vultum tuum*, p. 195.

GRADUAL. *Ps.* xliv.—Thou art beautiful among the sons of men: grace is spread on thy lips. V. My mouth hath uttered good tidings:

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I address my works to the King: my tongue is as the pen of a scribe that writeth swiftly. Alleluia, Alleluia. V. After child-birth thou remainedst still a pure Virgin: O mother of God intercede for us. Alleluia.

After Septuag. instead of Alleluia and V. is said

TRACT. *Gaude, Maria, Virgo cunctas hæreses sola interemisti.* Rejoice, O Virgin Mary, thou alone hast destroyed all heresies. V. Who didst believe the words of Gabriel the Archangel. V. Whilst a Virgin thou didst bring forth him that was God and Man; and after child-birth didst remain a pure Virgin. V. O Mother of God, intercede for us.

OFFERT. Thou art truly happy, as p. 205.

COMM. Blessed is the womb of Mary the Virgin, which bore the Son of the eternal Father.

MASS FOR THE DEAD.

On the day of Decease or Burial.

INTROIT. *Ps.* lxiv.

Requiem æternam dona eis, Domine; et lux perpetua luceat eis. *Ps.* Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam: ad te omnis caro veniet.

Grant them eternal rest, O Lord; and let perpetual light shine on them. *Ps.* A hymn becometh thee, O Lord, in Sion; and a vow shall be paid thee in Jerusalem: hear my prayer: all flesh shall come to thee.

Requiem, &c., usque ad *Ps.*

Grant them, &c. to *Ps.*

COLLECT. *Deus qui.*—O God, whose property is always to have mercy and to spare, we

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humbly present our prayers to thee in behalf of the soul of thy servant [*N.*] which thou hast this day called out of the world: beseeching thee not to deliver it into the hands of the enemy, not to forget it for ever; but command it to be received by the holy angels, and to be carried into paradise; that as it believed and hoped in thee, it may be delivered from the pains of hell, and inherit everlasting life.

EPISTLE. 1 *Thess.* iv. 12, 17.—*Brethren:* We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment: and with the voice of an archangel and with the trumpet of God: and the dead who are in Christ, shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GRADUAL. *Requiem æternam dona eis Domine, et lux perpetua luceat eis.* V. *Ps.* cxi. *In memoria eterna erit justus: ab auditione mala non timebit.*—Grant them eternal rest, O Lord, and let perpetual light shine on them. V. The memory of the righteous man shall remain for ever; he shall not fear a bad report.

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TRACT. *Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum.* V. *Et gratia tua illis succurrente, mereantur evadere judicium ultionis.* V. *Et lucis æternæ beatitudine perfrui.*—Release, O Lord, the souls of all the faithful departed, from the bonds of their sins. V. And by the assistance of thy grace may they escape the sentence of condemnation. V. And enjoy the bliss of eternal light.

THE SEQUENCE OR PROSE.

Dies iræ, dies illa.	The day of wrath, that dreadful day.
Solvet sæclum in favilla:	Shall the whole world in ashes lay,
Teste David cum Sibylla.	As David and the Sybils say.
Quantus tremor est futurus,	What horror will invade the mind,
Quando Judex est venturus,	When the strict Judge, who would be kind,
Cuncta stricte discussurus!	Shall have few venial faults to find!
Tuba mirum spargens sonum	The last loud trumpet's wond'rous sound
Per sepulchra regionum,	Must thro' the rending tombs rebound,
Coget omnes ante thronum.	And wake the nations underground.
Mors stupebit, et natura,	Nature and death shall with surprise.
Cum resurget creatura.	Behold the pale offender rise!
Judicanti responsura.	And view the Judge with conscious eyes.
Liber scriptus proferetur,	Then shall with universal dread
In quo totum continetur,	The sacred mystic book be read,

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Unde mundus judicetur.	To try the living and the dead.
Judex ergo cum sedebit,	The Judge ascends his awful throne,
Quidquid latet, apparebit:	He makes each secret sin be known,
Nil inultum remanebit.	And all with shame confess their own.
Quid sum miser, tunc dicturus,	O then! what int'rest shall I make,
Quem patronum rogaturus,	To save my last important stake,
Cum vix justus sit securus?	When the most just have cause to quake?
Rex tremendæ majestatis!	Thou mighty formidable King!
Qui salvandos salvas gratis,	Thou mercy's unexhausted spring!
Salva me fons pietatis.	Some comfortable pity bring.
Recordare Jesu pie,	Forget not what my ransom cost,
Quod sum causa tuæ viæ,	Nor let my dear bought soul be lost,
Ne me perdas illa die.	In storms of guilty terror tost.
Quærens me, sedisti lassus:	Thou, who for me didst feel such pain,
Redemisti, crucem passus:	Whose precious blood the cross did stain:
Tantus labor non sit cassus.	Let not those agonies be vain.
Juste Judex ultionis,	Thou, whom avenging pow'rs obey,
Donum fac remissionis	Cancel my debt (too great to pay)
Ante diem rationis.	Before the sad accounting day.
Ingemisco tanquam reus:	Surrounded with amazing fears;
Culpa rubet vultus meus:	Whose load my soul with anguish bears;
Supplicanti parce, Deus.	I sigh, I weep: accept my tears.

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Qui Mariam absolvisti,	Thou, who wast mov'd with Mary's grief,
Et latronem exaudisti.	And by absolving of the thief.
Mihi quoque spem dedisti.	Hast given me hope, now give relief.
Preces meæ non sunt dignæ:	Reject not my unworthy prayer,
Sed tu bonus fac benigne,	Preserve me from the dangerous snare,
Ne perenni cremer igne.	Which death and gaping hell prepare.
Inter oves locum præsta,	Give my exalted soul a place
Et ab hœdis me sequestra,	Among the chosen right-hand race,
Statuens in parte dextra.	The sons of God, and heirs of grace.
Confutatis maledictis.	From that insatiate abyss,
Flammis acribus addictis,	Where flames devour, and serpents hiss,
Voca me cum benedictis.	Promote me to thy seat of bliss.
Oro supplex et acclinis,	Prostrate, my contrite heart I rend,
Cor contritum quasi cinis,	My God, my Father, and my friend!
Gere curam mei finis.	Do not forsake me in my end.
Lacrymosa dies illa!	Well may they curse their second birth,
Qua resurget ex favilla.	Who rise to a surviving death.
Judicandus homo reus.	Thou great Creator of mankind,
Huic ergo parce Deus:	Let guilty man compassion find.
Pie Jesu Domine, dona eis requiem. Amen.	Amen.

GOSPEL. *John* xi. 21, 28.—*At that time:* Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now, also, I

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know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

OFFERTORY.

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eos de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael, repræsentet eas in lucem sanctam; * Quam olim Abrahæ promisisti, et semini ejus. V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam. *

Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into thy holy light: * Which thou promisedst of old to Abraham and his posterity. V. We offer thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this

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Quam olim, &c. *usq. ad* V.

day: and let them pass from death to life. * Which, &c. *to* V.

SECRET. Have mercy, O Lord, we beseech thee, on the soul of thy servant [*N.*] for which we offer this victim of praise, humbly beseeching thy majesty, that by this propitiatory sacrifice he [or she] may arrive at eternal rest. Through, &c.

COMMUNION.

Lux æterna luceat eis, Domine, * cum sanctis tuis in æternum: quia pius es. V. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. * Cum sanctis, &c. *usq. ad* V.

Let eternal light shine on them, O Lord, *with thy saints for ever: for thou art merciful. V. Grant them, O Lord, eternal rest: and let perpetual light shine on them. *With *to* V.

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that the soul of thy servant, which this day hath departed this life, being purified and freed from sin by this sacrifice, may obtain both forgiveness and eternal rest. Through, &c.

On the 3rd, 7th, or 30th day after decease, the whole of the foregoing Mass is said, except

COLLECT. *Quæsumus.*—Admit, we beseech thee, O Lord, the soul of thy servant [N.] (the third, seventh, or thirtieth day) of whose decease we commemorate, into the fellowship of thy saints, and refresh it with the perpetual dew of thy mercy. Through, &c.

SECRET. Mercifully look down, O Lord, we beseech thee, on the offerings we make for

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the soul of thy servant [*N.*] that being purified by these heavenly mysteries, it may find rest in thy mercy. Through, &c.

P. COMM. *Suscipe.*—Receive, O Lord, our prayers in behalf of the soul of thy servant [*N.*] that if any stains of the corruptions of this world still stick to it, they may be washed away by thy forgiving mercy. Through, &c.

ANNIVERSARY MASS FOR THE DEAD.

All as on the day of the decease or burial, p. 207, except

COLLECT. *Deus indulgentiarum.*—O God, the Lord of mercy, give to the soul [*souls*] of thy servant [*servants*] whose anniversary we commemorate, a place of comfort, a happy rest, and the light of glory. Through, &c.

LESSON. 2 *Mach.* xii. 43, 46.—*In those days:* Judas, the valiant commander, having made a gathering, he sent twelve thousand drachmas of silver to Jerusalem, for sacrifice to be offered for the sins of the dead; thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a wholesome and holy thought to pray for the dead, that they may be loosed from sins.

GOSPEL. *John* vi. 37, 49.—*At that time: Jesus said to the multitude of the Jews:* All that the Father giveth me, shall come to me; and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my

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own will, but the will of him that sent me. Now this is the will of the Father who sent me; that of all that he hath given me, I should lose nothing, but should raise it up again in the last day. And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I shall raise him up in the last day.

SECRET. Favourably hear, O Lord, our humble prayers in behalf of the soul [*souls*] of thy servant [*servants*] the anniversary of whose death is this day, for whom we offer up this sacrifice of praise: that thou mayest vouchsafe to admit it [*them*] to the fellowship of thy saints.

P. COMM. *Præsta.*—Grant, we beseech thee, O Lord, that the soul [*souls*] of thy servant [*servants*] the anniversary of whose death we commemorate, being purified by this sacrifice, may obtain both pardon and eternal rest. Through, &c.

THE COMMON MASS FOR THE DEAD.

All as on the day of decease, except

For Bishops or Priests.

COLLECT. *Deus, qui.*—O God, by whose favour thy servants were raised to the dignity of Bishops [or Priests] and thus honoured with the Apostolical functions, grant, we beseech thee, that they may be admitted to the eternal fellowship of thy Apostles in heaven. Through, &c.

For Brethren, Friends, and Benefactors.

COLLECT. *Deus Veniæ.*—O God, the author of mercy, and lover of the salvation of mankind; we address thy clemency in behalf of our

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brethren, relations, and benefactors, who are departed this life, that by the intercession of blessed Mary, ever a Virgin, and of all thy saints, thou wouldst receive them into the enjoyment of eternal happiness. Through, &c.

For all the Faithful departed.

COLLECT. *Fidelium.*—O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest, &c.

LESSON. *Rev.* xiv. 13.—*In those days:* I heard a voice from heaven, saying to me: Blessed are the dead who die in the Lord. From henceforth now, saith the spirit, that they may rest from their labours: for their works follow them.

GOSPEL. *John* vi. 51, 55.—*At that time: Jesus said to the multitude of the Jews:* I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world. The Jews, therefore, strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen I say unto you: except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

For Bishops or Priests.

SECRET. Accept, O Lord, we beseech thee, the sacrifice we offer for the souls of thy servants,

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Bishops, [or Priests] that those whom in this life thou didst honour with the episcopal [or priestly] dignity, thou mayest join to the fellowship of thy saints in the kingdom of heaven. Through, &c.

For Brethren, Friends, and Benefactors.

SECRET. O God, whose mercy is infinite, graciously hear the prayers which we thy humble servants offer thee: and grant to the souls of our brethren, friends, and benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins by these mysteries of our salvation. Through, &c.

For all the Faithful departed.

SECRET. Look down favourably, we beseech thee, O Lord, on the sacrifice we offer for the souls of thy servants: that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them the reward thereof. Through, &c.

For Bishops, &c.

P. COMM. *Prosit.*—Grant, we beseech thee, O Lord, by thy merciful clemency, which we have implored on behalf of the souls of thy servants, Bishops [or Priests] that by thy mercy they may eternally enjoy thy presence, in whom they have hoped and believed. Through, &c.

For Brethren, Friends, and Benefactors.

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty and merciful God, that the souls of our brethren, friends, and benefactors, for whom we have offered this sacrifice to thy Majesty, being, by virtue of these mysteries, purified

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from all sin, may, through thy mercy, receive the blessing of perpetual light. Through, &c.

For all the Faithful departed.

P. COMM. *Animabus*,—Grant, we beseech thee, O Lord, that our humble prayers in behalf of the souls of thy servants, both men and women, may be profitable to them: so that thou mayest deliver them from all their sins, and make them partakers of the redemption thou hast purchased for them. Who livest, &c.

For a deceased Father or Mother.

COLLECT. O God, who hast commanded us to honour our father and mother: mercifully show pity to the souls [or soul] of my father [or my mother], and forgive him [or her] their [or his or her] sins: and grant that I may see them [or him or her] in the joys of eternal life. Through, &c.

SECRET. Receive, O Lord, the sacrifice I offer for the souls [or soul] of my father, [or of my mother]: grant them [or him or her] eternal joys in the land of the living: and associate me with them [or him or her] in the bliss of thy saints. Through, &c.

P. COMM. May the participation of these heavenly mysteries, O Lord, I beseech thee, obtain rest and light for the souls [or soul] of my father [or of my mother]: and may thy grace crown me with them [or him or her] for ever. Through, &c.

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THE MANNER OF SERVING A PRIEST AT MASS.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus, et discerne causam meam; de gente non sancta, ab homine iniquo et doloso erue me.

C. Quia tu es Deus fortitudo mea, quare me repulisti, et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam, ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

C. Spera in Deo quoniam adhuc confitebor illi salutare vultus mei, et Deus meus.

P. Glória Patri, et Filio, et Spiritui sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaëli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et tibi Pater, quia peccavi nimis cogitatione verbo, et opere, [*knock your breast and say*] meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaëlem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c—C. Amen.

P. Indulgentiam, absolutionem, &c.—C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

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P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.—C. Et cum spiritu tuo.
P. Kyrie eleison.—C. Kyrie eleison.
P. Kyrie eleison.—C. Christe eleison.
P. Christe eleison.—C. Christe eleison.
P. Kyrie eleison.—C. Kyrie eleison.
P. Kyrie eleison.
P. Dominus vobiscum.—C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.—C. Amen.

At the end of the Epistle say, *Deo Gratias.*

P. Sequentia sancti Evangelii, &c.
C. Gloria tibi Domine.

At the end of the Gospel say, *Laus tibi Christe.*

P. Dominus vobiscum.—C. Et cum spiritu tuo.
P. Orate Fratres.
C. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque ecclesiæ suæ sanctæ.
P. Per omnia sæcula sæculorum.—C. Amen.
P. Dominus vobiscum.—C. Et cum spiritu tuo.
P. Sursum Corda.—C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.
P. Per omnia sæcula sæculorum—C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.—C. Amen.
P. Pax Domini sit semper vobiscum.
C. Et cum spiritu tuo.
P. Dominus vobiscum.—C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.—C. Amen.
P. Ite missa est, *or* Benedicamus Domino.
C. Deo gratias.

Note.—In the Mass for the Dead the Priest sayeth not *Ite, missa est*, but,

P. Requiescant in pace.—C. Amen.

At the beginning of the Gospel say, *Gloria tibi Domine.*
And at the end, *Deo Gratias.*

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PSALM 129.—*Pro Fidelibus Defunctis.*

P. De profundis clamavi ad te Domine; Domine exaudi vocem meam.

C. Fiant aures tuæ intendentes in vocem deprecationis meæ.

P. Si iniquitates observaveris Domine: Domine quis sustinebit?

C. Quia apud te propitiatio est; et propter legem tuam sustinui te Domine.

P. Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

C. A custodia matutina usque ad noctem speret *Israël* in Domino.

P. Quia apud Dominum misericordia; et copiosa apud eum redemptio.

C. Et ipse redimet *Israël*, ex omnibus iniquitatibus ejus.

P. Requiem æternam dona eis, Domine.

C. Et lux perpetua luceat eis.

P. A porta inferi.

C. Erue Domine animas eorum.

P. Requiescant in pace.—C. Amen.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

DOMINICA AD VESPERAS.

Vers. Deus in adjutorium meum intende.

Resp. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc et semper et in sæcula sæculorum. Amen. Alleluia.

N. B. vel, Laus tibi, Domine, Rex æternæ gloriæ.

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Antiphona. Dixit Dominus.

Ant. Alleluia.

PSALM 109.

Dixit Dominus Domino meo: * sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion, * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus et non pœnitebit eum: * Tu es Sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dexteris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas; * conquassabit capita in terra multorum.

De torrente in via bibet; * propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus Domino meo: * sede a dextris meis.

Ant. Fidelia.

PSALM 110.

Confitebor tibi Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

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Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus: * confirmata in sæculum sæculi * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum; * laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

Ant. Fidelia omnia mandata ejus: confirmata in sæculum sæculi.

Ant. In mandatis.

Psalm 111.

Beatus vir qui timet Dominum; in mandatis ejus volet nimis.

Potens in terra erit semen ejus; * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis; * misericors et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio; quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus; * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus ma-

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net in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Gloria Patri, &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Psalm 112.

Laudate pueri Dominum; * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat; * humilia respicit in cœlo et in terra?

Suscitans a terra inopem; * et de stercore erigens pauperem.

Ut collocet eum cum principibus; * cum principibus populi sui.

Qui habitare facit sterilem in domo; * matrem filiorum lætantem.

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

Psalm 113.

In exitu Israel de Egypto; * Domus Jacob de populo barbaro.

Facta est Judea sanctificatio ejus; * Israel potestas ejus.

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Mare vidit et fugit; * Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi mare quod fugisti? * et tu Jordanis, quia conversus es retrorsum?

Montes, exultastis sicut arietes: * et colles sicut agni ovium.

A facie Domini mota est terra; * a facie Dei Jacob.

Qui convertit petram in stagna aquarum; * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua; * nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in cælo; * omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum; * opera manuum hominum.

Os habent et non loquentur: * oculos habent, et non videbunt.

Aures habent et non audient; * nares habent et non odorabunt.

Manus habent et non palpabunt: pedes habent et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea: * omnes qui confidunt in eis.

Domus Israel speravit in Domino; * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino; * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino; * adjutor eorum et protector eorum est.

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Dominus memor fuit nostri; * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum; * pusillis cum majoribus.

Adjiciat Dominus super vos; * super vos et super filios vestros.

Benedicti vos a Domino; * qui fecit cœlum et terram.

Cœlum cœli Domino; * terram autem dedit filiis hominum.

Non mortui laudabunt te Domine; * neque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Domino; * ex hoc, nunc et usque in sæculum.

Gloria Patri, &c.

Ant. Nos qui vivimus benedicimus Domino.

Psalm 116.

Laudate Dominum omnes gentes: * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: * veritas Domini manet in æternum.

Gloria Patri, &c.

Tempore Paschali.

Ant. Alleluia, Alleluia, Alleluia.

Capitulum, 2 Cor. i.

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo Gratias.

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HYMNUS.

Lucis Creator optime,
Lucem dierum proferens.
Primordiis lucis novæ,
Mundi Parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis.
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium:
Vitale tollat præmium;
Vitemus omne noxium;
Purgemus omne pessimum.

Præsta Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito.
Regnans per omne sæculum. Amen.

V. Dirigatur Domine, oratio mea.
R. Sicut incensum in conspectu tuo.

The Canticle of the Blessed Virgin.

LUKE i.

Magnificat * anima mea Dominum:

Et exultavit Spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies * timentibus eum.

Fecit potentiam in brachio suo; * dispersit superbos mente cordis sui.

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Deposuit potentes de sede, * et exaltavit humiles.

Esurientes implevit bonis, * et divites dimisit inanes.

Suscepit Israel puerum suum, * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abraham et semini ejus in sæcula.

Gloria Patri, &c.

Suffragia B. Mariæ V. et Sanctorum.

Ant. Sancta Maria succurre miseris, juva pusillanimes, revove flebiles, ora pro populo, interveni pro clero, intercede pro devoto fœmineo sexu; sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.—Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere, et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna pérfrui lætitia.

Ab Oct. Epiphaniæ usque ad Purificationem.

V. Post partum Virgo inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

Oremus.—Deus, qui salutis æternæ, beatæ Mariæ virginitate, fœcunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum, filium tuum.

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The Anthem from Vespers on the Eve of the most Sacred Trinity till noon on Saturday before the first Sunday of Advent.

Salve, Regina, mater misericordiæ!
Vita, dulcedo, et spes nostra, salve!
Ad te clamamus, exules filii Hevæ.
Ad te suspiramus, gementes et flentes in hac lachrymarum valle.
Eja ego advocata nostra!

Illos tuos misericordes oculos ad nos converte.
Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende.
O clemens, O pia, O dulcis Virgo Maria.
V. Ora pro nobis sancta Dei genitrix. R. Ut digni efficiamur promissionibus Christi.

Hail, happy Queen, thou mercy's parent, hail!
Life, hope, and comfort of this earthly vale,
To thee we, Eva's wretched children, cry,
In sighs and tears, to thee we suppliants fly.
Rise, glorious advocate, exert thy love,

And let our vows those eyes of pity move.
O pious Virgin Mary, grant that we,

Long exiled, may in heaven thy Jesus see.
V. Pray for us, O holy Mother of God. R. That we may be made worthy of the promises of Christ.

Tantum ergo Sacramentum
Veneremur cernui.
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et Jubilatio,
Salus, Honor, Virtus quoque
Sit et Benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

V. Panem de cœlo præstitisti eis. Alleluia.
R. Omne delectamentum in se habentem. Alleluia.

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Ad Magnificat.

Ant. O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futuræ gloriæ nobis pignus datur. Alleluia.

The Anthem from Vespers of Saturday before the first Sunday of Advent, till Vespers on the Feast of the Purification, 2nd of February.

Alma Redemptoris mater quæ pervia cœli,	Mother of Jesus, heaven's open gate,
Porta manes, et stella maris succurre cadenti,	Star of the sea, support the falling state
Surgere qui curat, populo: tu quæ genuisti,	Of mortals: thou whose womb thy Maker bore,
Natura mirante, tuum sanctum Genitorem:	And yet, O strange! a virgin as before:
Virgo prius ac posterius Gabrielis ab ore,	Who didst from Gabriel's hail the news receive,
Sumens illud Ave, peccatorum miserere.	Repenting sinners by thy prayers relieve.

DOLOURS OF THE B. V. MARY.

V. Tuam ipsius animam doloris gladius pertransivit.

R. Ut revelentur ex multis cordibus cogitationes.

Oremus.—Deus, in cujus passione, secundum Simeonis prophetiam, dulcissimam animam gloriosæ virginis, et matris *Mariæ* doloris gladius pertransivit; concede propitius, ut qui transfixionem ejus et passionem venerando recolimus, gloriosis meritis et precibus omnium sanctorum, cruci fideliter astantium, intercedentibus, passionis tuæ effectum felicem consequamur. Qui vivis et regnas.

The following Hymn is generally sung after Vespers on Easter Sunday, and the two Days following.

O filii et filiæ,
Rex cœlestis, rex gloriæ,
Morte surrexit hodie, Alleluia,
Alleluia, Alleluia, Alleluia.

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Et mane prima sabbati,
Ad ostium monumenti,
Accesserunt Discipuli, Alleluia, &c.

Et Maria Magdalene,
Et Jacobe et Salome,
Venerunt Corpus ungere, Alleluia, &c.

In albis sedens Angelus
Prædixit Mulieribus
In Galilæa est Dominus, Alleluia.

Et Joannes apostolus,
Cucurrit Petro citius
Monumento venit prius, Alleluia, &c.

Discipulis astantibus,
In medio stetit Christus,
Dicens, Pax vobis omnibus, Alleluia, &c.

Ut intellexit Didymus,
Quia surrexerat Jesus,
Remansit fere durius, Alleluia, &c.

Vide Thoma, vide Latus,
Vide Pedes, vide Manus,
Noli esse incredulus, Alleluia, &c.

Quando Thomas vidit Christum,
Pedes, Manus, Latus, suum,
Dixit, Tu es Deus meus, Alleluia, &c.

Beati qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt, Alleluia, &c.

In hoc Festo sanctissimo,
Sit Laus et Jubilatio,
Benedicamus Domino, Alleluia, &c.

Ex quibus nos humillimas
Devotas atque Debitas,
Deo dicamus Gratias, Alleluia.
Alleluia, Alleluia, Alleluia.

The Hymn for Confessors.

Iste Confessor Domini sacratus,
Festa plebs cujus celebrat per orbem,
Hodie lætus meruit secreta
Scandere cœli.

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Qui pius, prudens, humilis, pudicus,
Sobrius, castus fuit, et quietus,
Vita dum præsens vegetavit ejus
Corporis artus.

Ad sacrum cujus tumulum frequenter
Membra languentum modo sanitati,
Quolibet morbo fuerint gravata,
Restituuntur.

Unde nunc noster chorus in honorem
Ipsius, hymnum canit hunc libenter,
Ut piis ejus meritis juvemur,
Omne per ævum.

Sit salus illi, decus, atque virtus
Qui supra cœli residens cacumen
Totius mundi machinam gubernat,
Trinus et unus. Amen.

After the Purification.

Ave regina cœlorum,
Ave Domina Angelorum,
Salve radix, Salve porta.
Ex qua mundo lux est orta.

Gaude Virgo gloriosa,
Super omnes speciosa,
Valde, O valde decora,
Et pro nobis Christum exora.
V. Dignare me laudare te, virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

Oremus.

Concede misericors Deus, fragilitatis nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. R. Amen.

From Easter to Trinity-Eve.

Regina cœli, lætare, Alleluia.
Quia quem meruisti portare, Alleluia.
Resurrexit sicut dixit, Alleluia.
Ora pro nobis, Deum, Alleluia.
V. Gaude et lætare, Virgo Maria, Alleluia.
R. Quia surrexit Dominus vere, Alleluia.

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A PRAYER TO BEG THE BENEDICTION OF THE BLESSED SACRAMENT.

O Divine Redeemer of my soul, who wast pleased to leave us thy precious Body and Blood in the Blessed Sacrament, I adore thee with the most profound respect. I humbly thank thee for all the favours thou bestowest on us, particularly for the institution of the Blessed Sacrament. And as thou art the source of every blessing, I entreat thee to pour them this day upon us, and all those for whom we purpose to offer up our prayers. But to the end that nothing may interrupt the stream of thy blessing, banish from my heart everything that can displease thee. Pardon me my sins, O my good God, which I sincerely detest, for thy sake: purify my mind, sanctify my soul, bestow on me a blessing like unto that which thou didst grant to thy disciples at thy departure into Heaven. Pour down thy blessing on thy holy Catholic Church, on thy Vicar upon earth, on the Queen upon this nation, on all those who are instrumental in bringing souls to their duty, and on all here present. Bring back all strayed souls to thy fold, and grant peace to all Christendom. Comfort, sweet Jesus, the afflicted, persecuted, and tempted, support the agonizing, and have mercy on the souls of the faithful departed. Grant me a blessing, that may change, consecrate, and unite me perfectly to thee; that may fill me with thy Holy Spirit, and be in this life, an earnest of those blessings which thou reservest for the elect in Heaven. I beg it of thee in the name of the Father, Son, and Holy Ghost.—Amen.

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Daily Meditations;

OR A

PROFITABLE MANNER OF HEARING MASS.

Very necessary for all Roman Catholics, for the better understanding thereof.

This do in Remembrance of me.—*Luke*, 22.

When the Priest goes to the Altar.

The Prayer.—Lord Jesus Christ, Son of the living God, who, when thy Passion drew near, wouldst for me, wretched sinner, fear and grow sad: grant that I may ever direct all my sorrows unto thee, who art the God of my heart; and thou, O Lord, in union of thy passion and heaviness, condescend to bear them with me; that by the merits of thy sufferings, they may be saving to me.

When the Priest begins Mass.—*Jesus prays in the Garden.*

The Prayer.—Lord Jesus Christ, Son of the living God, who being in prayer, wouldst be comforted by an angel: Grant me, by the virtue of thy prayer, that when I pray thy holy angel may assist and comfort me. Amen.

At the Confiteor.—*Jesus falls on his face to the Earth.*

The Prayer.—Lord Jesus Christ, who praying in the garden, unto thy heavenly Father, being in agony, didst miraculously sweat blood from all thy members: grant that, astonished with the remembrance of thy bitter passion, and gust of thy divine sweetness, I may deserve, instead of blood, gently to pour out tears in thy presence. Amen.

When the Priest kisses the Altar.—*Jesus is betrayed with a kiss.*

The Prayer.—Lord Jesus Christ, who sufferedst Judas to betray thee with a kiss; grant

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that I may never betray thee in my neighbour or myself; nor ever return ought unto mine enemies, but the holy office of love. Amen.

When the Priest goes to the corner of the Altar.—*Jesus is led Captive.*

The Prayer.—Lord Jesus Christ, who wouldst be bound by the hands of wicked men; loosen I beseech thee, the chains of my sins, and so tie me with the bands of charity, and cords of thy commandments, that neither the members of my body, nor powers of my soul may ever incline to aught, but that thy will be done.—Amen.

At the Introit.—*Jesus is struck on the Face.*

The Prayer.—Lord Jesus Christ, who wouldst be brought bound to Annas as a malefactor by an armed band of wicked persons; give me grace, that by no malignant spirit or bad man, I be ever drawn to sin; but by thy good spirit led to the fulfilling of thy divine will. Amen.

At the "Kyrie Eleison."—*Jesus is denied by Peter.*

The Prayer.—Lord Jesus Christ, who sufferedst thyself to be thrice denied by the prince of thy apostles, in the house of Caiphas; preserve me, I beseech thee, from ill company, that mortal sin may never snatch me from thee.—Amen.

At the "Dominus Vobiscum."—*With a look of Jesus Peter is converted.*

The Prayer.—Lord Jesus Christ, who mercifully looking back on Peter, caused him bitterly to weep for his offence: look on me, I beseech thee, with the eye of thy pity, that I may be able with tears fully to unveil my sins in thy

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presence, and neither in word or deed ever deny thee, my Lord and my God. Amen.

At the Epistle.—*Jesus is led to Pilate.*

The Prayer.—Lord Jesus Christ, who wouldst be brought to Pilate, and before him falsely accused: teach me to avoid the fallacies of the wicked, and profess thy faith truly by good works. Amen.

At "Munda Cor meum."—*Jesus is brought to Herod.*

The Prayer.—Lord Jesus Christ, who before Herod, didst, for my sake, suffer the false allegation of crimes against thee, without returning the least word to justify thyself: grant that I may never be troubled at the injuries of the wicked, nor impart thy sacred mysteries to the unworthy. Amen.

At the Gospel.—*Jesus is scoffed and sent back to Pilate.*

The Prayer.—Lord Jesus Christ, who for me wouldst be again sent back by Herod to Pilate, and by that means constitute a reconciliation between them: grant me not to fear the conspiracies of depraved persons, but so to profit in being exercised by them, that I may merit confirmation in thee. Amen.

At the Unveiling of the Chalice.—*Jesus is spoiled of his Garments.*

The Prayer.—Lord Jesus Christ, who wouldst be despoiled of thy garments, and stripped naked and scourged for my sake: grant me by a true confession of my sins, to put off the old man with all his acts, and never to appear naked of virtue in thy sight. Amen.

At the Offertory.—*Jesus is Scourged.*

The Prayer.—Lord Jesus Christ, who for me

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wouldst be bound unto a pillar, and there cruelly whipped: give me grace willingly to admit the rods of thy paternal correction, and never more to scourge thee by my transgressions.—Amen.

At the Covering of the Chalice.—*Jesus is crowned with Thorns.*

The Prayer.—Lord Jesus Christ, who for my sake, wouldst be so cruelly crowned with thorns: pierce me so thoroughly with the thorns of penance, that I may have a right to be crowned by thee in heaven. Amen.

When the Priest washes the tops of his Fingers.—*Pilate washeth his hands.*

The Prayer.—Lord Jesus Christ, Son of the living God, who, though pronounced innocent by the president Pilate, didst yet hear the wild acclamations of the Jews unmoved: grant that I may live innocently, and that the malice of others may not trouble me. Amen.

At the "Orate Fratres."—*Pilate says to the Jews "Behold the Man!"*

The Prayer.—Lord Jesus Christ, who for me wouldst be shown unto the Jews with the ensigns of their mockery on thee: give me grace to fly the ostentation of vain-glory, and in the last judgment appear clad in the same mystical ensigns before thy tribunal. Amen.

At the Preface.—*Jesus is condemned to die.*

The Prayer.—Lord Jesus Christ, who though truly innocent, didst yet, for my sake, vouchsafe to receive the sentence of death, even the death of the cross: make me for thy love not fear the sentence of the most cruel death, the per-

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verted judgments of men can pronounce against me, or ever perversely to judge others. Amen.

At the Memento for the living.—*Jesus bears his Cross.*

The Prayer.—Lord Jesus Christ, who for me didst bear on thy own shoulders thy cross. Make me covetously embrace the cross of mortification; and for the love of thee, bear it daily after thee. Amen.

When the Priest holds his Hands over the Chalice.—*Veronica offers Jesus a towel.*

The Prayer.—Lord Jesus Christ, who in that miserable journey wherein thou travelledst to thy torture, didst so lovingly admonish the women that wept over thee, to mourn for themselves: give me such tears as thou wilt accept from me, that with them I may wash off my sins: give me tears of devout pity and pious love, in which I may seem pleasing to thee. Amen.

When the Priest signs the Oblation.—*Jesus is nailed on the Cross.*

The Prayer.—Lord Jesus Christ, who wouldst for my sake be nailed on the cross, and to the same didst fasten the hand-writing of sin and death that was against me: transfix, I beseech thee, my body with thy holy fear, that firmly adhering to thy precepts, I may for ever be fastened with thee to thy cross. Amen.

At the Elevation of the Host—*The Cross is advanced.*

The Prayer.—Lord Jesus Christ, who wouldst be exalted on the cross, and in that sense exalted from the earth for my sake: sublimate me, I beseech thee, from all earthly affections, that in my soul I may always live in heaven. Amen.

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At the Elevation of the Chalice—*Jesus's Blood flows from his Wounds.*

The Prayer.—Lord Jesus Christ, who from thy saving wounds madest the fountain of thy grace flow to us: grant that so often as bad desires or sinister affections impugn me, I may presently recur unto thy wounds, and from them draw my remedy. Amen.

At the Memento for the Dead.—*Jesus prays for the World.*

The Prayer.—Lord Jesus Christ, who, hanging on the cross, didst implore thy Father for the whole stock of mankind, even the crucifiers themselves: give me, I beseech thee, the grace of thy sweetness and patience, that according to thy word and example I may love my enemies, and do good to those that hate me. Amen.

At "Nobis quoque Peccatoribus."—*The Conversion of the Thief.*

The Prayer.—Lord Jesus Christ, who didst so liberally promise heaven to the thief that humbly acknowledged his injustice; behold me, I beseech thee, with the same eyes of mercy, that in the conclusion of my life, I may merit to hear from thee, my most merciful Redeemer, that so desired voice, *this day shalt thou be with me in paradise.*

At the "Pater Noster."—*The seven Words of Jesus on the Cross.*

The Prayer.—Lord Jesus Christ, who among other words spoken by thee on the cross, wouldst commend thy mother to thy beloved disciple, and him again to her: I commend unto thee myself, and all I have with the same faith and love wherewith thou didst commend them unto each

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other; that for the pledges of so great an affection thou mayest grant me an intimacy of love with thee; and by their intercession preserve it amidst the troubles of this life, notwithstanding any adversity or danger. Amen.

At the breaking of the Host.

The Prayer.—Lord Jesus Christ, who for my sake, dying on the cross, didst commend thy soul unto thy Father: grant that in this life I may spiritually so die with thee, that in the hour of my death thou mayest vouchsafe to have this wretched soul of mine commended unto thee: who livest and reignest God, world without end. Amen.

When the Priest puts part of the Host into the Chalice.—*The Soul of Jesus descends into Hell.*

The Prayer.—Lord Jesus Christ, who after thy complete victory over the power of the devil, didst descend into Limbo, and tookest thence the souls of the just, till then detained there: extend, I beseech thee, the virtue of thy most precious blood and passion unto the faithful in Purgatory, that they may come to thy eternal joys. Amen.

At the "Agnus Dei."—*The Conversion of many present at the Cross.*

The Prayer.—Lord Jesus Christ at whose patience in torments and blessed death, many, beating their breasts, lamented their offences: by thy bitter passion and death, give me grace, with my whole heart to grieve for my sins, and never offend thee more. Amen.

At the Communion.—*Jesus is buried.*

The Prayer.—Lord Jesus Christ, who wouldst for my sake be buried in a new monument:

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give me, for thou art my God, a new heart, that buried with thee, I may happily participate the glory of thy resurrection. Amen.

At the Ablution.—*Jesus is anointed.*

The Prayer.—Lord Jesus Christ, who for me miserable sinner, now dead, wouldst by Joseph and Nicodemus be embalmed with spices, and wrapped in white linen; grant me worthily to receive from thy holy altar thy true and living body in the Eucharist, to repose it amongst the spices of virtues, and for ever conserve it in a clean heart and body. Amen.

After Communion.—*Jesus' Resurrection.*

The Prayer.—Lord Jesus Christ who didst through thy shut and sealed sepulchre rise in a noble triumph from the dead; grant that arising from the old bondage of sin, I may walk in the newness of life, that when thou, who art my life, shalt appear, I also may appear with thee in glory. Amen.

At "Dominus Vobiscum."—*Jesus appears to his Disciples.*

The Prayer.—Lord Jesus Christ, who after thy resurrection didst exhilarate thy beloved mother and disciples with the most joyful object of thy glorious body; mercifully grant me this grace, that if not in this mortal life, yet at last in thy glorious kingdom, I may contemplate and rejoice in thee for ever. Amen.

At the last Collects.—*Jesus converseth forty Days with his Disciples.*

The Prayer.—Lord Jesus Christ, who didst vouchsafe, after thy resurrection, to converse forty days with thy disciples, and instruct them in the mysteries of faith; teach me, I beseech

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thee, to live according to thy doctrine, and never to swerve in the least from thy will. Amen.

At the last "Dominus Vobiscum."—*Jesus ascends into Heaven.*

The Prayer.—Lord Jesus Christ, who after the term of forty days didst ascend gloriously into heaven in the sight of thy disciples: Oh! that my heart might for thy love loathe all earthly things, attend only unto eternal, and pant, hunger, and thirst after thee. Amen.

At the sending of the Holy Ghost.

The Prayer.—Lord Jesus Christ, who didst send thine Holy Ghost upon thy disciples, when they did continue in prayer: cleanse, I beseech thee, my heart, that the same Holy Ghost having found an agreeable dwelling in my soul, I may with the manifold gifts of his graces be everlastingly comforted. Amen.

AN EXERCISE OF UNION WITH THE SACRED HEART OF JESUS DURING MASS.

It is in the holy Sacrifice of the Mass that Jesus Christ offers himself, for love of us, to the Divine Justice; it is, then, by assisting at this august Sacrifice, that we ought to honour his Sacred Heart. Meditate on his mercies towards all the children of Adam. Endeavour to show as much sorrow for your sins as if you saw him crucified afresh on Calvary.

Make your Intention.

I OFFER thee, O God, this august sacrifice, to honour thy unspeakable perfections, to thank thee for all the graces which thou hast so often heaped upon me, to ask thy pardon for my numberless infidelities, and to obtain of thee new favours.

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O Jesus, grant me, I beseech thee, a constant attention, a profound reverence, a lively faith, and a tender devotion during the adorable sacrifice: set me on fire with the love of thee, that I may partake of the merits which thou hast obtained for me at the price of thy blood.

Whilst the Priest is at the foot of the Altar.

O Divine Jesus, thou art the victim charged with all the iniquities of the world; thou didst weep for them bitter tears; thou didst expiate them by the most dreadful torments and by the most cruel of deaths. I come to mingle my tears with thine; I confess to thee, in the presence of Mary, ever Virgin, and of all the Saints, that I have sinned exceedingly; that it is my ingratitude that pierced thy heart, and put thee to a cruel death. O God, my Saviour, through thy tears, through thy agony in the Garden of Olives, through thy precious blood and the wound in thy Sacred Heart, I beseech thee to pardon me, and grant me the remission of all my sins.

At the *Introit.*

Let us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart; let the homage of our adorations be as acceptable to thee as if we offered thee thousands of victims.

At the *Kyrie.*

O Father of infinite mercy, have pity on thy children; O Jesus, immolated for us, apply to us the merits of thy precious blood; O Holy Ghost the Sanctifier, descend into our hearts, and inflame them with thy love.

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At the *Gloria in Excelsis.*

What happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a dwelling in his Divine Heart! Suffer us, O Lord, to mingle our voices with those of the angelic choir, to thank thee for so great a favour; and let us say with them: "Glory to God in the highest heavens." O almighty Father, we praise thee, we bless thee, we adore thee, we give thee thanks for all the benefits which thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, who takest away the sins of the world, have mercy on us; thou only art holy, thou only art the Lord, who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the *Collects.*

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech thee, the interior of thy Heart; that, having entered, by pious meditation, into this august sanctuary of divine love, we may fix for ever there our hearts, as the place wherein are found the treasure, the repose, and the happiness of holy souls; who livest and reignest for ever and ever.

At the *Epistle.*

"He shall grow up as a tender plant before the Lord, and as a root out of a thirsty ground; there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was,

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as it were, hidden and despised; whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him, as it were, a leper, and as one struck by God, and afflicted. But he was wounded for our iniquities, he was bruised for sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we, like sheep, have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him." (*Is.* liii. 2–8.)

At the *Gradual.*

Let the tears flow from our eyes, day and night, as a torrent; let our hearts be poured out like water before the Lord: let us raise up our hands to him.

Heart of Jesus, pardon thy children; let not thy heritage fall into reproach; save us, and we will never cease to sing thy mercies.

At the *Gospel.*

O Lord Jesus, teach us what we ought to do to gain eternal life.

"My little children, I give you a new commandment: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my dis-

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ciples, if you have love one for another. If you love me, keep my commandments. And I will ask the Father, and he shall give you the Spirit of truth, whom the world knoweth not. I will not leave you orphans: I will come to you; you shall know that I am in my Father, and you in me, and I in you. He that keepeth my commandments he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will open to him my heart. Abide in me; if any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. It is the will of my Father that you bring forth good fruit, and become my disciples. A little while, and you shall not see me; you shall lament and weep, but the world shall rejoice; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. In the world you shall have distress: but have confidence, I have overcome the world. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. Father, I will that where I am, they also whom thou hast given me may be with me, that they may see my glory." (*Compare* John xiii.–xvii.)

At the *Credo*.

I believe, O my God, the truths which thou hast revealed to thy Church. I desire to live and die in this faith. Grant, O Lord, that my

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life may be conformable to my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of thy holy religion.

O Church of Rome, the persecutions which thou hast endured, far from weakening my faith, do but strengthen it the more, since thy divine Spouse foretold them. I vow inviolable attachment to thee. Lord, draw close the bonds that bind me to thy holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became thy child, and in its bosom I wish to live and die. Amen.

At the *Offertory*.

O Jesus, we draw near with confidence to thy Sacred Heart; cast upon us, we beseech thee, a look of pity, and make our hearts a perpetual offering consecrated to thy glory.

From the *Offertory* to the *Preface*.

Sin hath made us the enemies of our God, but Jesus Christ, by his death, hath reconciled us with his divine Father. It is in the Sacred Heart that this reconciliation is accomplished. O my soul, how Jesus Christ hath loved us! At what a price he hath redeemed us! Not with gold, nor with riches; but by the voluntary shedding of his blood. He hath sacrificed himself for us: let us then live only for him, let us sacrifice ourselves together with him.

Thou willest, O Jesus, that I should be a victim of love, wholly consecrated to thy Divine Heart: it is my most ardent desire. Thy benefits are numberless; thou hast broken the bonds

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of my servitude; thou hast adopted me for thy child; thou hast admitted me to thy table; thou hast given me a place in thy Divine Heart; and even yet, after all my continual prevarications, thou preparest for me an everlasting blessedness: how could I ever forget so many benefits! I will publish thy mercies, and will never cease to love thee with all the fervour of my heart. But, O my God, my heart is not full enough of love and fervour to be an offering worthy of thee. What, then, shall I give thee? I will give thee thy Son. That Son, the most worthy object of thy complacency, will supply my inability. O Lord, look not on me, but on this divine offering.

At the *Preface.*

Lift up, O Lord, do thou thyself lift up my heart to thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where thy Heart is worthily adored, and to the altar where it is about to manifest itself to me. My life is but one continual succession of thy mercies, let it be one continual succession of thanksgivings; and as thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heart-felt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration: Holy, holy, holy is the Heart of Jesus, the worthy object of the Divine complacency, and of the homage of heaven and earth. The whole earth is full of its glory and its mercy; let my heart be full also of its love.

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At the commencement of the *Canon*.

O God, infinitely holy, if my sins provoke thee, and make me abominable in thy sight, look upon the Lamb without spot, who is going to immolate himself to take away the sins of the world, and beholding his merits, remember not my ingratitude. Remember only that I have been graciously admitted into the Heart of thy divine Son, and am intimately united to it. This Heart, infinitely merciful, prayed for me on Calvary, and soon will it renew the sacrifice of itself for me.

O my God, would that I had all the sorrow which filled the Heart of Jesus, the man of sorrows, when, weighed down under the heavy burden of my sins, and ready to expiate them by cruel torments, he wept grievously in the garden of Olives, and, all covered with a bloody sweat, made for me an act of reparation to thy outraged majesty, imploring thy mercy with deep sighs and groans! I earnestly desire this perfect sorrow; I ask it of thee with all my heart; I confess that I have sinned exceedingly in offending thee, and repaying thy benefits only with outrages and insults. There is nothing I would not do to expiate my innumerable sins, and I would willingly shed my blood to satisfy thy justice.

But what do I behold upon the altar? Is it not that holy victim which shall reconcile me to my God? O my soul, this bread will become the Body of the Son of God, and this wine his Blood, and this most marvellous change will be wrought by one only word. There needed but one word to create this vast universe; that same word will this day work the greatest of all won-

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ders, and will renew it even to the end of the world. Mary, Mother of God, and all ye blessed spirits who surround the throne of the Most High, holy men and women, saints of God, come ye and witness this miracle of love, which is the pledge of my salvation.

O my soul, enter into thyself; believe that Jesus Christ is really present in the holy Eucharist. Yes, my God, *this is thy Body, this is thy Blood:* thou sayest it; I am silent before thee, I believe, I adore.

From the *Consecration* to the *Pater*.

O Jesus, victim of thy love for me, touch my heart; communicate to me at this moment all the ardent affections of the saints who have loved thee with the deepest tenderness, and all the burning adorations of the seraphim, whose blessed privilege it is always to behold thee. Kindle in my heart the devouring fire that consumes thine own, that, animated with thy spirit, I may live a life altogether new. O my Saviour, thou standest ever before thy Father, thou showest him the marks of thy wounds and the opening in thy heart, thou ever livest to make intercession for us. And dost thou not perform the same ministry upon this altar? Occupied wholly with my needs, thou layest them before thy Father, thou presentest thy heart to him, to appease his anger and obtain his grace for me. O divine Intercessor, I lay all my petitions at thy feet; vouchsafe to present them to thy Father. I pray for the conversion of sinners, the perseverance of the just, and the triumph of our holy religion. O Jesus, who didst die for all men, bring back

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to the fold of thy Church those who are separated from it. Enlighten all infidels and heretics, bless the efforts of those who labour to convert them. Have pity on the souls of the faithful departed; remit to them their debts, and grant them a place of refreshment, light, and peace. I beseech thee particularly to have compassion on [*N.*]

At the *Pater*.

O my Father, if it be permitted a guilty child to call by so tender a name a God whom he hath so often offended, grant that I may ever labour for the glory of thy holy name, that in all things I may do thy will, and sigh unceasingly for thy heavenly kingdom. Feed me with the bread of heaven, with which thou feedest the beloved children of thy heart. Let the forgiveness which thou grantedst to thy murderers be my model in forgiving those who have injured me; give me superiors, both spiritual and temporal, that love thee, and friends that serve thee faithfully; and if ever I expose myself to sin, do thou deliver me from the danger, that I may never outrage thy Divine Heart.

At the *Agnus Dei*.

Lamb of God, who takest away the sins of the world, have mercy on me. Give me the peace which the world cannot give; peace with thee, by a true reconciliation and a perfect submission to thy will; peace with myself, by the subjection of my passions; peace with my neighbour, by the union of a sincere charity with all the children of men. Give peace to the world, by the extinction of wars and divisions.

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At *Communion.*

[If you are intending to receive, say:]

Is there any love to be compared with thine, my Saviour! It was on the cross that thou offeredst thy sacrifice, and it is in my heart that thou desirest to consummate it. O my God, is it possible that thou choosest for thy sepulchre a heart so wretched! Alas, I am nothing but a sinner! Whence is it, Lord, that, for all my unworthiness, thou desirest me to sit down at thy table? Since thus it is, speak but the word, and my soul shall be healed; say to me, as thou saidst to the woman that was a sinner, "Thy sins are forgiven." Make me hear the words which thou spokest to Zaccheus, "Make haste; for this day I must abide in thy house."

[If you are not intending to communicate.]

O my most loving Saviour, since I cannot have the happiness of receiving thee this day, suffer me to gather up the precious crumbs that fall from thy table, and to unite myself to thy Divine Heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with thy light; come into my heart, to enkindle in it the fire of thy love, and to unite it so intimately with thy own, that it may be no more I that live, but thou that livest in me, and reignest in me for ever.

Whilst the Priest is reading the *Communion.*

Learn of me, for I am meek and humble of heart, and you shall find rest to your souls: my yoke is sweet, and my burden light.

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During the *Post-Communion.*

Lord, we have had the happiness of being admitted into the sanctuary of thy Divine Heart, give us grace that we may abide therein for ever; so that we may obtain the happiness which thou hast prepared for thy elect; through thy Son our Lord Jesus Christ. Amen.

At the *Priest's Benediction.*

O Heart of Jesus, I will not depart till thou hast blessed me. Bless me in the name of the Father, and of the Son, and of the Holy Ghost; and let thy blessing descend upon all those for whom I ought to pray.

At the *Last Gospel.*

O eternal Word, who wast made man that thou mightest make men the children of God, I thank thee for this unspeakable grace. How great is the blessing I enjoy, not only of bearing the name, but of being indeed the child of God. Grant, O my Jesus, that I may preserve this blessed title, by faithfully imitating thy Sacred Heart, and showing myself always filled with love for thy holy law. If I remain faithful, thou assurest me that I shall be co-heir with thee, and shall enjoy the happiness which thou hast purchased for us with thy precious blood; and this I hope to obtain through thy infinite mercy.

After Mass.

How great will be my happiness, O Lord, if, by assisting at this divine sacrifice, I have received all the graces which thou grantest to those who bring thereto a lively faith and a pure heart. Accept, I beseech thee, the reparation which I offer to thy divine majesty for all the sins of which I have been guilty before thy holy

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altar. I am going to occupy myself with those duties in the world to which thy providence hath called me. Grant that I may have ever before my mind thy patience in adversities, thy obedience to Joseph and Mary, and thy tender charity in bearing with all men. Strengthen me against all temptations; preserve me from all sin; make me firm and immovable in the faith; in fine, transform me into thyself, O Jesus, so that thy Heart and my heart may be united in one, both in time and in eternity. Amen.

A BRIEF METHOD OF MEDITATION.

PREPARE your meditation over night, determining with yourself the fruit that you will derive, viz., the affections and resolutions you will draw from it. After lying down, call to mind for one or two minutes the hour at which you mean to rise, also the subject or points of your morning meditation, and on awakening let the latter be among your first thoughts, and kept in mind until you are about to commence your prayer.

That time being come, stand a step or two from the place where you intend to make your prayer, and think that God is there waiting for you. Then briefly make an act of faith in His presence, and on the importance of the business you are about to transact with him. Secondly, an act of contrition for any faults which might be an impediment to your praying well. Thirdly, an act of confidence, that the Lord will enable you to make it profitably.

Proceeding next where you are to make your meditation, humbly prostrate yourself, adoring

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the Divine Majesty, saying, as it were, to your powers and faculties, "Come, let us adore and fall down before the Lord that made us!"

Next make a resolution to avoid the faults you generally commit in meditation; also, an act of diffidence in your own exertions, as well as an act of confidence in God, and another of conformity to His will, leaving the success of your prayer to Him, and feeling quite satisfied to suffer dryness and distraction, or be consoled with His lights and graces, just as it may please Him. All this must be done in five minutes, and be ever accompanied with a strong and lively idea of God's Holy Presence. The preludes of meditation, as they are called, follow; they are generally two or three in number, and consist—first, in calling your subject to mind; secondly, in composition of place, or picturing to yourself the scene of the mystery or subject, and the persons concerned in it. Suppose, for example, you were to meditate on the Nativity of Christ, you could imagine you saw the holy manger, our Blessed Mother and St. Joseph, and the Divine Infant, &c., &c.; and thus in other mysteries. But this is to be done by a glance, as it were, its object being to fix the imagination, and bring it back, should it wander during the meditation. The third prelude is to beg that you may derive from your prayer the fruit, in other words, the affections and resolutions which you have proposed to yourself. These preludes should occupy but two minutes, being merely a preparation for prayer.

The body of meditation comes next, and consists in the exercise of the three powers of the

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soul—the memory, the understanding, and the will, and this consecutively, generally speaking, on one or more points of meditation. And first, by the memory, you set before you the several parts of the mystery or truth, the place, the persons, their words and actions. It is simply a more comprehensive and detailed view than that laid down as the second prelude, and should be followed by an act of faith, or some pious affection.

Secondly, by the understanding you reason on and apply the point to yourself, as if you said—what does this teach me? How have I hitherto acted regarding it? What shall I do in future? When? Where? How? By what means should I do it? Or you might consider the importance of this truth, its utility, necessity, advantages, facility, &c. &c.

Thirdly, the will being naturally moved by this reasoning or discourse, or operation of the understanding, elicits various affections, and produces different acts, such as contrition, love, fear, confidence, desire, &c., from which should follow and be derived practical consequences and strong resolutions; not merely general resolutions, but particular ones, designating the time, the place, &c., in which they are to be executed.

This latter part of meditation, viz., the *exercises of the will*, is the most important, therefore more time should be engrossed by it; it should include acts of petition for the graces that you have seen to be necessary; above all, those of divine love, and final perseverance, and be followed by an affectionate colloquy or entertainment with our Lord, our Blessed Mother, or

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the Angels or Saints, or the Blessed Trinity, just as it may suit our wants or our feelings. In other words, this colloquy should embody the substance, and be, as it were, a recapitulation of our prayer.

The conclusion of the meditation comprises three acts—first, to thank God for the lights and graces which He has bestowed upon us in our meditation.

Secondly, To offer to Him our affections and resolutions.

Thirdly, To beg His blessing upon them, and grace to put them into execution.

St. Francis de Sales advises the treasuring up or collecting one or two ideas or sentiments which more powerfully affected us during our meditation, that as a spiritual bouquet we may inhale their fragrance during the day.

This is to be done at the examen, which should immediately follow our meditation, as to how we have succeeded in it. How we have complied with the rules or methods of making it. What resolutions have we formed—when we can execute them—do they tend to the amendment of our ruling defect, &c., &c.

Pious Reflections

FOR EVERY DAY IN THE MONTH.

THE following Reflections, on account of their conciseness and simplicity, require neither much time nor application to be read and understood. They do not merely regard the social duties of mankind, like those of Epictetus or Seneca; they are Christian thoughts on the most import-

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ant truths of religion, and the most elevated maxims of the Gospel. They are not only adapted to such, as, by retirement, are familiarised to the practice of mental prayer; but, likewise, to those who from their secular occupations, are, as yet, but little versed in the use of meditation. Even worldlings are still capable of sometimes elevating their thoughts to heaven; for, in whatever occupations persons may be engaged, they may always find sufficient leisure for a short lecture. If the multiplicity or urgency of the concerns of this life will not afford you sufficient time for regular meditation, you may, at least, suffer a good thought to take possession of your mind before the business of the day be commenced. Such is the design of these short Reflections; and the method of using them is as follows: Every day in each month, after having acquitted yourself of the indispensable duty of morning prayer, place yourself again in the presence of God, and read the thoughts of the day; but in order that you may the better comprehend their meaning, read them with deliberation, and the most profound attention. After reading the first article, allow yourself a short interval for reflection, before you pass on to the second. Do not rest satisfied with barely conceiving the truth of the maxim you read, but, after reflecting seriously upon it, apply it to yourself; and observe the same rule with the second and third articles. But, should the urgency of business allow you only sufficient leisure merely to read them, be satisfied, under the assurance, that pious thoughts have the same effect on the soul as a seal has upon melted wax; for, should they enter but ever so slightly into

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the mind, they will always leave some impression behind. If you cannot find leisure to read these thoughts in the morning, read them at least, in the course of the day, or at night before you go to bed. The practical resolutions, immediately following the thoughts, must not be omitted. An act of virtue, or a short reflection is soon made.

The passages from the Holy Scriptures and Fathers, at the close of the reflections, are, as it were, an abridgment, or abstract of the thoughts of the day: they collect as in a focus, their whole strength and sense in a few words. Being short and concise, they are easily remembered; being pithy and affecting, they are happily calculated to rouse, support, and nourish the soul throughout the course of the day. They are as grains of essence, which contain a strong and fragrant odour within a small compass; or as an ingenious piece of mechanism, which can execute a great deal of work in very little time. Be not content with reading these reflections once over, but read them over, again and again, month after month, till, by making a lasting impression on the mind, you may reap all the spiritual advantages they are capable of producing; for there is always something new to be found in the truths of religion; they are mines which cannot be too deeply dug into; they are fountains whose sources are inexhaustible; but they are also seeds, which produce little or no fruit, unless they take root by being deeply planted in the heart.

N.B. The concluding Reflection may be read with great profit every Sunday.

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FIRST DAY.—ON FAITH.

1. All that Faith teaches is grounded on the authority of the word of God. It is from Christ himself that the Church has learned whatever she proposes to the faithful as the object of their belief. When truth itself is the guide, one cannot go astray; and there is nothing more reasonable than to submit reason to faith.

2. Of what use is faith to a Christian if it be not the rule of his conduct? If it be the most consummate folly to doubt of a doctrine which God has revealed, which so many Martyrs have sealed with their blood, and which the devils themselves have so often confessed, is it not downright madness to believe this doctrine, and yet live as if it were supposed to be false? Not to live conformably to our belief is to believe as the damned do.

3. Faith, then, shall henceforth be the sole principle of my actions, and the only rule of my life. Whatever it condemns, I, also, absolutely condemn. In spite of every natural repugnance, I will oppose the maxims of the Gospel to those of the world, as often as the occasion presents itself. What does the world say? Follow the natural bent of your inclinations: suffer nothing, &c. But what doth Jesus Christ say?—quite the contrary. Who is right, Jesus Christ or the world?

[Thank God for being incorporated with his Church, and recite the Creed slowly, as a solemn profession of your faith.]

"Lord increase my faith."—*Luke* xvii.

"What does it avail to believe like a Catholic, and yet to live like a heathen?"—*St. Peter Dam.*

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SECOND DAY.—ON THE END OF MAN.

1. God alone is our last end: he did not create us but for himself. Our hearts tell us that we were made for him: we cannot disown it without belying ourselves.

2. Every one should have what justly belongs to him: let us then give ourselves to God, since it is he who has a right to us. If we be not his children of our own accord, we must be his slaves in despite of us. We must of necessity live under the dominion of his justice or of his bounty. Which choice shall we make?

3. Everything should tend to its proper object, and act according to its nature. If the sun, which is made to shine, refused its light to the world, it would be a monster in the universe: nor is that heart less monstrous, which, being made for God, still refuses to belong to him. Do I behave myself as a creature which belongs to God? Are my thoughts, and all my actions directed to him? Ah, how little do I do that may be called truly done for God! What does all the business in this world avail me, if I forget the only affair for which I am come into it?

[Make here a firm resolution of seeking God alone, and of depriving him of nothing which he has a right to.]

"Thou art my Lord and my God."—*John* xx.

"He requires you entirely, who hath made you entirely." *St. Austin.*

THIRD DAY.—CONTEMPT OF THE WORLD.

1. From the moment we are attached to the world, we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of everything that can

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flatter self-love, is the capital enemy of Jesus Christ: their maxims, their commandments, their interests are quite opposite; they cannot be obeyed at once; we must break off with one or the other.

2. We cannot take part with the world without a breach of the promises we made at our baptism. When we renounced Satan and his pomps, we bound ourselves by solemn oaths to trample under foot whatever is greatest in the esteem of worldlings. What perfidy! what sacrilege! to prefer the goods of the earth to those of heaven, and to become idolaters of vanity.

3. The world has nothing worthy of an immortal soul: it has not even wherewithal to requite its most devoted servants. Its treasures, its amusements, its honours, may indeed occupy and disturb the heart of man, but they can never satisfy it. They are, in reality, but false goods, vain shadows, and illusions: or, to speak more properly, they are real evils. They make a man wicked—they can never make him happy. The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

[Beg of God to destroy in you the spirit of the world, and to give you strength to despise its allurements.]

"The figure of the world passeth away."—1 *Cor.* vii.

"Wo to those who adhere to what is transitory; because with those things they themselves must pass away."

FOURTH DAY.—UPON DEATH.

1. A Christian, who does not lead the life of a Christian, has great reason to be afraid of death. What a dreadful account he must give after a

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worldly and sensual life. What bitter regret to have lost the opportunities of saving himself, and to die an enemy to God. O dismal death! O dreadful moment, which concludes the pleasures of time, to begin the pains of eternity!

2. What would we wish to have done at the hour of death! Let us do at present what we would then be glad to have done. There is no time to lose: every moment may be the last of our lives. The longer we have lived, the nearer we approach to the grave. Our death is not the less distant the more it has been put off.

3. What will our notion of this earth be, when we are forced to quit it? Let us now take advice from Death, it is a faithful counsellor—it will not deceive us. What will become of this beauty, this money, this pleasure, this honour? What will be our thoughts of them at the hour of death? In our lifetime appearances often deceive us; but, at our death, we shall see things as they really are. Man, whilst alive, esteems the world: man, when dying, despises it. But which should we reasonably believe—man living, or man at the point of death? Ah, how trifling will the world appear by the light of that torch which faintly glimmers near the bed of death! but, alas, it will then be no longer time to undeceive ourselves.

[Think seriously on what you chiefly apprehend, were you this moment to die, and regulate it immediately. Accustom yourself to perform every action as if you were to die instantly after. Above all things, observe this practice in the use of the Sacraments.]

"Death and I are divided but by a single step."—1 *Kings* xx.

"There is no to-morrow for a Christian."—*Tertullian.*

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FIFTH DAY.—ON THE LAST JUDGMENT.

1. *I must one day appear before the tribunal of Jesus Christ, to be there judged for the good or evil I shall have done.* There is nothing more formal or express in the Gospel than this truth; I believe it as firmly as if the last trumpet had already sounded to call up all the dead to judgment.

2. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised? O what a terrible day is the day of God's wrath! where the inmost recesses of the heart shall be openly exposed—where every fault shall be strictly examined. If the just themselves shall be hardly found just, what will become of unhappy sinners?

3. What sentence must an impenitent sinner expect from an offended and inexorable God? O tremendous condemnation! *depart, ye accursed,* &c. Alas! where shall these miserable wretches go, to whom you thus give your malediction? To what part of the world shall they retire when they withdraw from you? Where can there be so miserable a dwelling? To be banished the presence of God! to be accursed of God! O what a shocking destiny.

[Imagine yourself now before the tribunal of Christ. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall be exposed at the day of judgment, if you do not here efface them by a sincere repentance.]

"Who shall be able to stand before the face of his wrath?"—*Nahum* i.

"Wo even to the praiseworthy life, if without mercy, O God, thou shalt examine it."—*St. Augustine.*

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SIXTH DAY.—ON HELL.

1. How great would be our horror if the shrieks of the damned, if their groans and blasphemies could reach us! They roar like wild beasts—they accuse themselves of their sins—they bewail, they detest them. But it is too late: their tears but add new strength to the fire that torments them. O, repentance of the damned! how rigorous art thou!—but, ah, how fruitless!

2. Never to see God—to be burning in flames for ever—the blood boiling in our veins, the marrow in our bones—to be trampled on by the devils—to have all that is hideous for ever before our eyes—to have rage, anguish, and despair eternally rooted in our hearts, without comfort or mitigation. O what a life!

3. These wretches are outrageous at having had so many opportunities of saving themselves, and for having neglected them. The recollection of their past pleasure is one of their most sensible torments. But nothing more keenly gnaws them than the impossibility of forgetting that God, whom, by their own fault, they have miserably forfeited.

[Go down, in spirit, into hell, and inquire of the damned what it is that has made them fall into it. Question them upon their present state, and learn of them to fear God and your own danger.]

"Which of you can dwell with devouring flames?"—*Isaias* xxxiii.

"The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell." *St. Augustine.*

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SEVENTH DAY.—ON THE ETERNAL TORMENTS OF THE DAMNED.

1. Can the wrath of God go farther than punishing pleasures, which are so soon over, by tortures which will never have an end? To be miserable while ever God is God!—can any misery be like it? Is it not enough that the evils of the damned are extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin is trifling in itself; yet, were this pain to last always, it would become insupportable. *What shall it be then, &c.*

2. O Eternity! When a damned soul shall have shed tears enough to make up all the rivers and seas in the world, did he shed but one tear in every hundred years; he shall not be more advanced, after so many millions of ages, than if he had only just begun to suffer. He must begin again as if he had yet suffered nothing; and, when he shall have begun, as often as there are grains of sand on the sea-shore, atoms in the air, or leaves on the trees, he shall still be as far off from the end of his sufferings as ever.

3. The damned must not only suffer during eternity, but suffer every moment an eternity entire. Eternity is always present to them—it enters into their punishment; their mind is incessantly struck with the endless duration of their torments. O cruel thought! O deplorable condition!—to rage for an eternity! to burn for an eternity! Ah, that we could conceive this as those damned souls conceive it.

[Make an Act of faith upon the duration of the punishments which the justice of God inflicts for mortal sin. We must, at least, believe what we are not able to conceive.

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It is a great misfortune for a Christian not to be persuaded of this eternity but by his own sad experience.]

"Those who do not obey the Gospel, shall suffer eternal punishment."—2 *Thes.* i.

"Momentary is that which delights, eternal is that which tortures."—*St. Chrysostom.*

EIGHTH DAY.—ON HEAVEN.

1. Heaven, thou glorious state—no heart can conceive, no tongue can describe what thou art! Exemption from all that is evil—assemblage of all that is good—masterpiece of God's omnipotence—the price of the blood of Jesus—and more than man can desire.

2. To see God clearly, and as he is in his glory; to love God without measure; to possess God without ever fearing to lose him; to be happy in the felicity of God himself—such is the object of my hope. But a day or two of pilgrimage and exile, and then I shall be with him for ever.

3. What matters it how we fare here below, provided we be with Jesus for all eternity? Can I justly complain that a never-ending happiness should cost me so little? The martyrs purchased heaven at the price of their blood, and thought it was given them for nothing. Shall not I then sacrifice my corrupt will for it? O happy eternity! if men only knew what thou art worth!

[Excite within yourself a great desire of heaven; and behold the earth with a proportionable contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.]

"I shall be satisfied when thy glory shall appear."—*Psalm* xvi.

"If the labour terrifies, the reward invites."—*St. Bernard.*

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NINTH DAY.—ON THE PRESENCE OF GOD.

1. God at this moment beholds me as if I were alone in the world; or, rather, he is within me as an eye infinitely enlightened, which observes me attentively, and which nothing can escape. He sees me as clearly as he comprehends himself, and with as intense an application as if he ceased to comprehend himself in order to study me.

2. Ought I not to be infinitely more ashamed that my sins should appear in his sight, than that they should be exposed to the eyes of the whole world? Would I commit, in the presence of a servant, what I dare commit before the King of Kings? O what blindness! to fear so much the eyes of men, and so little the eyes of God.

3. The most obscure darkness can never conceal me from light itself: the most distant and solitary retreats are always filled with the Divine Majesty. Let me shun, as much as I please, the sight and the company of men, I will find God everywhere.

[Put yourself in the presence of God, and see whether there be anything in you that may offend his eyes. The most powerful remedy against sin is to say frequently within yourself, "God is looking at me:" There needs no more to restrain you in the greatest violence of temptation.]

"All things are clear and open to his eyes."—*Heb.* vi.

"If you be determined to commit sin, seek first a place where God will not see you, and then do what you please." *St. Austin.*

TENTH DAY.—CARE OF OUR SALVATION.

1. The affair of salvation is, properly speaking, the only business of man; every other concern,

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when compared with it, should be accounted as nothing. The enterprises of kings, their negociations, &c., are as amusements and the triflings of children. The important, and the only affair, therefore, is to serve God, and, thereby, save our souls: the whole good, the whole perfection of man, consists in this. It would be irrational, and, therefore, degrading to man, to neglect an affair whose consequences are so great, whose success is so uncertain, and whose loss is irreparable. What blindness! what folly! to think only of living, and not to think of living well! to apply so much time to make our fortune, and so little to the saving of our souls! "What doth it avail a man to gain the whole world, and lose his soul?"

2. All creatures are made but for our salvation—they become useless when not employed for that great end: so that from the moment a man ceases to labour for his salvation, the sun also should cease to shine, the planets should stop in their course, the earth should no longer support him, the angels should abandon him; he should fall back into his original nothing. He is unworthy of life when he liveth not for God.

3. However, the greater part of mankind think less of saving themselves than of anything else. Every other business is carefully attended to, except the affair of salvation. All other concerns are turned to account. This sum of money must be put out to interest—this field must be tilled—these lands must be let at a more considerable rent. All other losses are bewailed except the one without resource. Great expenses are incurred for the body, and nothing at all

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done for the soul. From the manner in which we live, it should seem that our souls do not really belong to us, but that it is the soul of our most mortal enemy, or the soul of some brute; or rather that we have souls just merely to destroy them.

[Make now a firm resolution to save your soul, let it cost you what pain it will; be of the same sentiment with a certain Pontiff, who, when a king had asked something of him, which could not be granted without sin, replied, "If I had two souls I would give one of them to thee, O Prince; but, as I have only one, I do not choose to forfeit it.]

"Moreover, one thing is necessary."—*Luke*, x.

"Where there is loss of salvation, there, surely, there can be no gain."—*St. Euch.*

ELEVENTH DAY.—ON THE HORROR OF SIN.

1. How great a loss is the loss of God. Men think themselves unfortunate when they lose all their possessions at law, or by some other cause. What is it then to lose an infinite God! Unhappy the soul which loses its God by sin; but far more unhappy the soul that considers this loss as nothing.

2. O Sin! how common art thou among men! but how little, at the same time, art thou known to them! Playing and amusing themselves, they become the execration of God. And what play, what amusement is this? God, who is all love, detests sin with infinite hatred: should anything, therefore, be so shocking in our eyes as this hellish monster?

3. A soul, in the state of grace, is beautiful beyond expression: it is a brilliant image of God himself—the Holy Ghost animates it. But when

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mortal sin is allowed to infect it, its beauty is lost, its light is extinguished, the Divine Spirit departs, the devil takes possession: all then is darkness, filth, and deformity. If a God-Man, dying, was a dreadful spectacle, mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all his merits: he is crucified over and over, his blood is trampled upon by ungrateful sinners.

[O detest, at this moment, all your sins. Lament from your heart the loss of God's grace: there is no loss so much to be lamented; it is the only loss which sorrow can repair.]

"What advantage had you in those things at which you now are blushing."—*Romans*, vi.

"Wo to that daring soul which hoped, that, having retired from you, she might still find something better."—*St. Austin.*

TWELFTH DAY.—ON REPENTANCE.

1. *Repent and believe the Gospel.* Our Lord here joins faith and repentance together, in order to teach us that the rigours of Penance, and the profession of Christianity, are inseparable. During his mortal life he was ever occupied in doing penance; expiating our sins to appease the justice of his Eternal Father. Surely we should follow his example. If the Holy of Holies fasted, prayed, and wept, what should not be done by so vile wretches as we are?

2. Sin must necessarily be punished either by him who commits it, or by God against whom it is committed. If sinners do not punish themselves in time, the Divine Justice will punish them in eternity. The flames of hell must punish what the waters of penance have not effaced.

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Is it not therefore better to weep for a few days, than to burn for an eternity?

3. To be reconciled with God, it is not enough to prostrate ourselves before a priest; to cover our heads with ashes, and our whole bodies with hair-cloth. If we have not a sincere sorrow for our sins, if we do not entirely renounce our criminal attachments, we are impostors, and not penitents. Prayers, alms, fasting, and macerations of the flesh, are but the outsides of repentance—the hatred of sin is its very spirit and essence.

[Implore God's mercy for having hitherto led a life so opposite to the Gospel; and beg of him the grace to live, for the future, as the first Christians did, in the constant practice of penance.]

"Unless you do penance, you shall all perish alike."—*Luke*, xiii.

"To penitents I say, To what purpose is it that you be humbled, if with this you be not changed?"—*St. Austin.*

THIRTEENTH DAY.—ON DELAY OF CONVERSION.

1. By deferring so long to give myself up to God, it should seem as if I intended to escape out of his hands. Is it then a misfortune to belong to him? To-morrow—To-morrow! Why not to-day? Why not this very moment? Will my chains be more easily broken to-morrow? Will my heart be less hard? No, certainly. Time, that weakens everything else, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it that prevents our obeying the voice that calls us to repentance? What is it that terrifies us? That there is great difficulty in changing our lives must certainly be granted;

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but what should not a Christian do who adores a crucified God, and who looks up to heaven? If we have anything to fear, it should be the abuse of God's graces.

3. There is time to come. But can I call it mine? is it a possession I am master of? God waits for me, it is true—the Scripture tells me so; but still it doth not tell me how long I am to live. He that hath promised pardon to those who repent, has not promised another day to those who continue in their vices. Perhaps I shall have time; and perhaps I shall not. Must I not have lost my senses to trust my salvation to a mere *perhaps?*

[Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.]

"I said, Now I have begun."—*Psalm*, lxix.

"We cannot be too cautious where eternity is at stake."—*St. Gregory.*

FOURTEENTH DAY.—ON HUMAN RESPECT.

1. What will the world say? Let it say what it will; should the talk of fools hinder you from being wise? what will my acquaintances say? They will say that you fear God more than you fear man: the greatest libertines will secretly admire you, and acknowledge within themselves that you are doing right. But what matters it, after all, what people may say of you, provided you do your duty, and that God be satisfied?

2. O, what cowardice to blush at the Gospel! To wear the livery of a prince is held honourable—is it then shameful to wear that of Jesus Christ? The lowest mechanics make open profession of the trades they follow; and yet Chris-

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tians, in the Church, blush at being thought Christians! The Son of God will deny before his Father in heaven the Christians who shall have denied him before men.

3. What, then! is there anything in Jesus that you should be ashamed of? Is his name infamous? Is it shameful to follow his maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blasphemer; you probably may even glory in it: and yet you blush at being a good man. But let people say what they will, the man that is most esteemed is he who serves God with most fidelity, and who openly professes himself to be a follower of Christ.

[Ask yourself seriously whether this phantom of the world doth not frighten you, and prevent your fulfilling the obligations which the Christian religion imposes.]

"I do not blush at the Gospel."—*Romans* i.

"Why should you fear, or be ashamed, when armed with the sign of the cross?"—*St. Austin.*

FIFTEENTH DAY.—DIFFIDENCE IN OURSELVES.

1. We have nothing to fear so much as ourselves. Our own weakness is more alarming than the united powers of hell. A thought, a word, a single look, is enough to overcome us. Angels have rebelled; Adam hath fallen; Solomon hath bowed to idols; Peter hath denied his Master. When cedars have yielded, how shall oziers stand?

2. Our own heart is our most dangerous enemy. Our senses and our passions are always conspiring against us; we are vanquished almost without a struggle. Let us, then, never be so

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weak or foolish as to trust to ourselves. Many, whom torments could not shake, have wretchedly perished in a slight temptation: they were victorious over tyrants, but vanquished by concupiscence.

3. There is no man, how exemplary soever in conduct, that should not tremble at the justice of God, because he cannot be certain whether he be worthy of love or hatred. To the all-seeing eye of Infinite Perfection, the very angels themselves shall not appear without blemish. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should all, therefore, cry out with St. Philip of Neri, "Watch me, O Lord, this day; for, abandoned to myself, I shall surely betray thee."

[Beware of the occasions of sin; the most dangerous are often what you are least afraid of.]

"Let him that thinks he stands, take heed lest he fall." 1 *Cor.* iv.

"Though you be in a place of safety, do not on that account think yourself secure."—*St. Bernard.*

SIXTEENTH DAY.—USE OF DIVINE GRACE.

1. Whatever grace we have was dearly purchased. Our Saviour gave his blood for it. Wherefore, to reject a pious thought, to resist a holy inspiration is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends he proposed to himself in dying for us.

2. We are accountable to God, not only for the graces we have received, but also for those he intended to confer on us, provided we ourselves had not put an obstacle to them. His sun

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shines, but we shut our windows against it. Are we the less indebted to him for its light? No; for we may, if we please, make use of it.

3. Many years, perhaps, has God been inviting us in vain; soliciting, reprehending, and threatening us, to no manner of purpose. But let us remember that he is a creditor who will not thus be put off, and that the longer our debt is unpaid, the more strictly will he require the interest. There is possiby a measure of sins which may force him at last to abandon us.

[Thank the Almighty now for all his gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond, with docility, to all the suggestions of his graces for the future.]

"From him, to whom much hath been given, much will be required."—*St. Luke*, xii.

"Grace is followed by judgment."—*St. Bazil.*

SEVENTEENTH DAY.—GOOD USE OF TIME.

1. The loss of time is one of the greatest misfortunes in the world. This life, so short! all its moments so precious! yet we live as if it were never to end, or as if we had nothing to fear hereafter.

2. Alas! if a damned soul had but one single moment of the time we now squander away, what good use would he make of it. Every instant of our life we may purchase a happy eternity. The opportunity of enriching, or amusing ourselves, we never miss; but the means of salvation appear to us indifferent.

3. The day which is best employed is not always the one that has most forwarded our temporal affairs, but that which has added most to our merits, and which God has been best pleased

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with. Let us always so regulate our time, that God and our salvation may be our constant object.

[Renew the resolution you have taken to serve God faithfully: and be firmly persuaded, that the time which is not employed for God, is no more than so much time lost for ever.]

"God hath given to no person time for sinning."—*Eccles.* xv.

"You have leisure to become a philosopher; you have none to become a Christian."—*St. Paul.*

EIGHTEENTH DAY.—USE OF THE SACRAMENTS.

1. The Sacraments are the channels of divine grace: through them the merits of Christ abundantly flow into our souls. We must therefore take care to approach them worthily; for otherwise his merits will not avail us, nor will our salvation, of course, be possible.

2. The abuse of the Sacraments is an evil of the first magnitude. They were instituted as the means of life; but, when perverted, they lead to eternal death. There is no medium: they must be either our food or our poison. How dreadful, then, must it be to reflect, that after so many confessions we should be so little improved—that after repeated communions we should still follow the same sinful course.

3. The unworthy communicant receives his own condemnation, and becomes, as it were, incorporated with his own ruin. What answer can he give, when called to account for his baseness? How shall he hope to escape, when arraigned for so daring profanations?

[Examine yourself carefully upon the use you have made

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of the Sacraments, and receive them, for the future, as if death were immediately approaching.]

"Let a man prove himself."—1 *Cor.*

"There are bad Christians who are called by the name of Faithful, and who are not such; by whom the Sacraments of Christ are dishonoured and profaned."—*St. Austin.*

NINETEENTH DAY.—ON THE MASS.

1. A Sacrifice is an exterior or visible offering made by a lawful minister, to God alone, in testimony of his supreme dominion. Our absolute dependence upon God, and the homage we owe him, render sacrifice essential to religion. Hence, from the beginning of the world, it has been always offered. Abel, Noah, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty; and a variety of sacrifices were prescribed in the written law of Moses.

2. All these, however, were only weak figures of the sacrifice of Christ upon the cross: for sin was too great an evil—its guilt was of too black a die to be ever removed by the blood of sheep and oxen. No other atonement could compensate for its enormity than the infinite sufferings of a God: therefore did he come. "In the head of the book it was written of him, that he should do the will of his Father." By the one oblation of himself he paid off all our debts: he closed up the abyss of separation, cancelled the handwriting of sin that lay against us; and the sanctified he perfected for ever.

3. Was this not enough? Most undoubtedly it was; nay, one drop of his blood was fully adequate to all these purposes. Why then is

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the same sacrifice daily renewed in the Mass? why is he still immolated upon our altars? why is his body mystically drained of his blood, by the separate consecration of the two species?—Because his love for us would have it so: he would leave us a standing memorial of his death: he would daily apply to our souls the infinite merits thereof, just as he prays for us still, though his prayer on the cross was already heard for us: he would, as a priest for ever, according to the order of Melchisedech, continue to the end of time the same unbloody sacrifice: he was willing that his faithful on earth, united not only in spirit but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love, and the perfect act of adoration.

[Make a resolution to hear Mass, if possible every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose go to the Church as you would to Mount Calvary; adore Jesus Christ in this state of humiliation; pay him your homage with fervour at the foot of the altar. It is shameful in us, and most displeasing to him, that he should be so much deserted in the midst of our Churches; and that his Court should be so empty, whilst earthly kings have their levees crowded.]

"In every place there is sacrifice, and a pure victim is offered to my name."—*Malac.* i.

"He will then be our victim indeed, when we sacrifice ourselves to him."—*St. Gregory.*

TWENTIETH DAY.—ON ALMS-DEEDS.

1. We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration, and to become our nourishment: he abides in the poor to excite our compassion, and to be fed by us in turn. Happy the man who

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gives alms to Jesus! but wretched is he who refuses to assist him!—Shall we feed our dog, and let Christ famish with hunger!

2. What we give to the great ones of the earth may, in a great measure, be considered as forfeited; but what we present to God is always attended with advantage. He gives it back with interest. He repays with liberality the crumbs that are given for his sake: his rewards are laid up even for a cup of cold water. Play, luxury, extravagance, have ruined innumerable families, but alms have impoverished none.

3. Men, at the day of judgment, shall be accountable for their alms: but what answer can the unfeeling rich ones make when the poor shall accuse them? When Jesus Christ himself shall reproach them with their insensibility? "Go, ye cursed, into eternal fire. I was hungry, and you gave me not to eat: I was naked, and you did not clothe me," &c. A heart that is hard to the poor is the heart of a reprobate; but, on the contrary, a soul that is truly charitable is a soul predestined. What can our Judge say against us when he shall see our clothes upon himself, when he shall see our bread and our money in his own hands? We shall approach his awful tribunal with confidence, provided the poor be our advocates.

[Consider seriously how you behave to the poor; whether you treat them as Members of Jesus Christ, by doing them all the good in your power.]

"He gives at interest to the Lord who has pity on the poor."—*Prov.* xix.

"Give unto all, lest he whom you refuse should be Jesus Christ."—*St. Austin.*

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TWENTY-FIRST DAY.—ON BAD EXAMPLE.

1. Bad example has been the means of damning more souls, than the preaching and good example of all the saints together have been the means to save.

2. Were the gates of hell to be laid open, scarcely would any one be found that would not say, *it is such or such a one that has damned me.* O what a reproach!—We are commanded to love our enemies; why then should we destroy those souls which have never done us an injury? A man who has been unfortunate enough to ruin souls redeemed by the blood of a God, has much reason to fear for his salvation. What can we reasonably hope from Jesus Christ, after having torn from him what he had so dearly purchased? O fathers and mothers, who do not live as Christians ought to live, it were far better for your children that they had never been born!—you have given them life only to put them to death—that dreadful death which is eternal! when they shall require of you the heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with Jesus Christ, according to the words of the Apostle: let his conduct, his virtues, and his spirit shine forth in us, so that he may be remembered when we are seen. We contribute not less to our neighbour's salvation by an edifying life, than we do to his damnation by a scandalous one.

[Be very careful to do nothing that may scandalize your neighbour; and humbly beg pardon of God for the sins you have committed.]

"Wo be to the man by whom scandal cometh."—*St. Matt.* xviii.

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"The scandalous sinner must answer for the crimes which his bad example hath caused to be committed."—*Salvian.*

TWENTY-SECOND DAY.—ON MORTIFICATION.

1. We are not Christians merely to be rich, and to live at our ease. It was not necessary to institute Christianity for that purpose; the world might have been left as it was, under the empire of passion and opinion. The life of a Christian is a crucified life; unless the cross be embraced, faith must be renounced.

2. What doth the Gospel say? "Blessed are those who weep: wo be to you, O rich, who have your consolation in this world!" Such is the language of the Holy Ghost. But it is now looked on as nonsense, to believe that felicity consists in tears, and that the rich are unhappy.

3. The Son of God died on the cross that he might take possession of his glory; the saints have arrived at heaven only by the path of sufferings. Shall we, then, imagine, that what the Son of God and the saints have so dearly purchased, shall be given to us for nothing? No; the cross is the distinctive mark and portion of the elect: a soul which suffers nothing, and is resolved to suffer nothing, bears the strongest character of a reprobate. We must, of necessity, either suffer in this world or in the next.

[Adore Christ crucified, and beg of him the grace to participate now in his suffering life, that you may be one day a partaker in his life of glory.]

"Whoever doth not carry his cross is not worthy of me."—*Luke*, xiv.

"What a shame, to be a delicate member of a head crowned with thorns."—*St. Bernard.*

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TWENTY-THIRD DAY.—ON CONFORMITY TO THE WILL OF GOD.

1. The greatest happiness of a rational creature is, to will that which its Creator willeth. The saints are saints only because their will corresponds with the will of God. Whatever virtue we may possess, if we have not that of conformity to the Divine Will, we are not truly virtuous.

2. A soul that is not satisfied with the will of God, seems to doubt, in some measure, of his authority. To desire that what he ordains and permits in this world should go on otherwise than it does, is to desire, that God should not be master. Everything that happens to us happens by his order; and is it not just, to acquiesce in whatever is ordained by infinite wisdom?

3. All things but sin fall out by God's appointment. Though his arm be raised to strike, we are sure that his hand is conducted by his heart. What have we to fear from a heart that loves us? We will, then, desire nothing but what he pleases; we will not complain of losses, sickness, troubles, &c. The name and the nature of these things are changed as they pass through the hands of God. What the world calls misfortune, affliction, dishonour, is an advantage, a grace, and a favour from heaven, when considered in the order of Providence.

[Renounce your *own* will, and beg of God that *his* may be accomplished in you.]

"Be it so, Father, because it is thy will."—*Matt.* xi.

"He is pleasing to God, to whom God is pleasing."—*St. Austin.*

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TWENTY-FOURTH DAY.—CONFIDENCE IN GOD.

1. God is the great parent of mankind: our Lord Jesus Christ has taught us to call him *Father*. Not a hair can even fall from our heads without his knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of his protection or be slow in trusting ourselves to his guidance.

2. The insects are an object of his care—how much more we, who are created to his image, and redeemed by the blood of his only begotten Son. If God feed the infidel, who knows him not; if he heap favours on the impious, by whom he is blasphemed—what will he not do for Christians, who honour and love him?

3. Our affairs are much better off when in his hands, than they can be in your own; let us, therefore, leave them all at his disposal. He is at the same time our Father and our Creator. The tenderness he has for his children obliges him to take care of them. He has promised us his protection—he will then be as good as his word. Sooner shall the heavens and the earth be destroyed, than that man should perish who places his confidence in God.

[Examine your heart, and see whether your confidence be worthy of the goodness of God, and the merits of Jesus Christ.]

"Thou art my God; my lot is in thy hands."—*Psalm* xxx.

"Throw yourself upon him; he will not withdraw to let you fall."—*St. Austin.*

TWENTY-FIFTH DAY.—ON THE LOVE OF GOD.

1. God has loved us to such a degree, as to

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give us his only Son. Had he anything better he would have given it to us; is it not buying our love too dearly to purchase it at such a rate? A trifling bounty from a fellow-creature is entitled to our love? why, then, shall we not love a bounty that is infinite? What! doth its being infinite, render it less amiable?

2. God has strictly enjoined me to love him: is a commandment rigorous, which orders us to love what is infinitely worthy of our affections? He commands us to love him with all our heart: is a heart so small as mine, too much for a God so great? But in saying *all*, he admits of no exception. Whatever share I give him, if I give him not all, I give him nothing.

3. If eternity could have an end, the torments of the damned in hell, even to the day of judgment, would not be too much to obtain this heavenly love.—There is not one of these miserable souls that would not think itself happy, provided, after ages of suffering, it could love that infinite beauty. We can love God if we please; every moment invites us to it. Not to do so, while it can be done, is a monstrous insensibility.

[Disclaim every love but that of God alone, and endeavour to love him, above all things.]

"If I have not charity I am nothing."—1 *Cor.* xiii.

TWENTY-SIXTH DAY.—LOVE OF JESUS CHRIST.

1. Nothing was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved hell—justice cried out for punishment; but Christ would listen only to the emotions of his heart; it pleaded in my

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behalf, and I obtained forgiveness. If I return him not life for life, the least I can do is to return him love for love.

2. The dog that I feed, watches, caresses, and attends me. Jesus has given his blood for me, and continues to give me himself; yet I am still insensible. Learn, then, ungrateful soul—learn, I say, thy duty from a brute! thy dog is thy teacher and thy judge. If his example reform not thy heart, thou art more brutal than he is.

3. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we then be ungrateful only to Christ? Shall he alone find us hard-hearted? Had we ever a friend that sacrificed himself for us?

[Beg the love of Jesus, from Jesus himself. Without his grace we shall never be able to love him.]

"If any one love not the Lord Jesus, let him be accursed." —1 *Cor.* vi.

"If I belong to him entirely for having created me, what shall I add for having been redeemed, and redeemed in so excellent a manner?"—*St. Bernard.*

TWENTY-SEVENTH DAY.—LOVE OF OUR NEIGHBOUR.

1. If we love not our neighbour we cannot love God. Whatever good we do is to no purpose, if we do not love our brethren. Even martyrdom itself will not avail us without charity.

2. "This is my commandment," said Jesus, "that you love one another as I have loved you." Had mankind nothing else than Christ's love to endear them, they are objects of esteem for that very reason. Since our Saviour has loved them, shall we refuse to do so?

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3. Do we love all men as Christ has loved them? Do we thirst for their salvation as he did? Do we do by them, as we would be done by?

[Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly; firmly purpose to promote their salvation, and never to do what may offend against Charity.]

"He that loveth his neighbour hath fulfilled the law."—*Rom.* xiii.

"By charity alone the children of God are distinguished from the children of Satan."—*St. Austin.*

TWENTY-EIGHTH DAY.—LOVE OF OUR ENEMIES.

1. So essential is charity to the Christian religion, that we are obliged to love even our enemies: Christ hath given the commandment, and set the example. God orders it, and shall we find it hard to obey? A God forgives his very executioners, and shall we refuse to pardon a brother?

2. "He that will not forgive, shall not be forgiven." God will not pardon us, but on the condition that we pardon others. If we seek revenge, we call down God's anger upon us. We must either love our enemies, or hate ourselves.

3. It should seem, that two Christians who hate each other, are not really professors of the same religion: for how can they approach the altar—eat the same food—seek the same heaven—and hope to be together eternally? Mutual hatred is allowed but to the devils—it belongs to them alone. There is not a more formal sign of reprobation, than that of refusing to pardon

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an enemy: and a soul in such a disposition may be looked upon as marked for hell.

[Examine your heart before the crucifix; and if you feel a hatred for any person, take sentiments of charity from the wounds of Jesus.]

"He that hates his brother is a murderer."—1 *John* iii. 15.

"You a Christian and yet desire to be revenged! but Christ hath not yet taken vengeance."—*St. Austin.*

TWENTY-NINTH DAY.—IMITATION OF CHRIST.

1. The Son of God, when he united his divinity to our human nature, became the model for Christians. He is the head of the Predestined; we are therefore bound to resemble him.

2. The manners of the world are carefully studied; but the life of Jesus Christ is hardly thought upon. Courtiers form themselves upon their prince, philosophers have been imitated, even in their faults. Did we ever seriously strive to imitate Jesus? Have we taken any pains to follow his example, or to copy after the virtues of his holy life?

3. What shall we say for ourselves at the awful tribunal of Divine Justice, when we shall be compared to our model? when the life of Jesus shall be opposed to our life? his humility to our pride? his wounds to our delicacy? his sweetness to our anger and impatience? &c. Ah! what a monster is a Christian without Christianity! Baptized, and a slave to the devil! under the banners of the Cross, yet a follower of the flesh of the world! We must then renounce our baptism, or conform to the life of our Saviour.

[See whether you bear any resemblance to the Son of

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God, and whether you may be truly considered as a disciple of a crucified Jesus.]

"Master, I will follow thee wheresoever thou goest."—*St. Matt.* viii.

"In vain am I a Christian if I follow not Christ."—*St. Bernard.*

THIRTIETH DAY.—ON FERVOUR IN THE SERVICE OF GOD.

1. Let us have as much zeal for God as he has for us. He acts exteriorly but for the perfection of our souls. All the desires of his heart—all the cares of his providence—all the tenderness of his mercy—are referred to this. O what a subject of confusion for tepid souls!

2. Were we to judge of God by our own indifference, it might be said that he does not deserve our services, and that his rewards are very trifling. What idea can be had of a master whose servants attend him carelessly, and without the smallest affection? We dishonour God, we cry down his services, as often as we perform negligently what he requires of us. Wo be to the man who does the work of God without attention!

3. An action done for God, how trifling soever it may be, is of far greater value than the most renowned exploits of heroes. If we pique ourselves upon so much courage in labouring for vanity, what should be done when we are employed for eternity! What! the servants of the devil spare no pains—they do not complain of what they go through—they are ever indefatigable: is Jesus Christ then less considerable than the devil? is paradise less valuable than hell? Hell then shall be, as it were, our in-

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structor: we are to love God as much as the damned hate him: we are to serve God as much as the world serves the devil. Is this too much?

[Examine your conduct with respect to the service of God: consider the actions in which you are most remiss, and excite yourself to perform them henceforth with a fervour worthy your Master.]

"Fervent in spirit serving the Lord."—*Romans.*

"Let the ardour you formerly had for the world, be now entertained for him who created it."—*St. Austin.*

THIRTY-FIRST DAY.—ON DEVOTION TO THE MOTHER OF GOD.

1. A more pure, excellent, or more amiable being than this glorious Virgin, was never yet created.—God having, from all eternity, destined her to be the Mother of his Son, it was proper she should be embellished with every created excellence, and that her dignity and influence in heaven should far surpass the dignity and influence of all the other saints. Most justly, then, is she entitled to our veneration, respect, and esteem.

2. Let us put ourselves under her protection; let us recommend ourselves to her prayers. How great soever our wickedness, or how numerous soever our faults may have been, let us always have recourse to her, and hope through her prayers, for the grace of our conversion. Her charity is so great, her interest is so powerful, that she must always plead successfully for the repenting sinner.

3. But, let us never forget, that to honour her properly is to imitate her virtues; that to persevere in sin, upon the hopes of her future intercession, is equally absurd, impious, and de-

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testable. Her hatred of this error should be always before our eyes. Her purity, her mildness, her patience, should be ever present to us.

"Hail, full of Grace."—*Luke* i.

"O Name! under which no one should despair."—*St. Austin.*

CONCLUSION.

Which may be read with great profit every Sunday.

1. As Christians, it would be very profitable for us to reflect, every morning, that we have on that day a God to glorify, a Saviour to imitate, our souls to save, our bodies to mortify, virtues to acquire, sins to satisfy for, heaven to seek after, hell to avoid, eternity to meditate on, time to improve, temptation to overcome, the devil to resist, our neighbour to edify, our passions to subdue, the world to guard against, and, perhaps, death and judgment to undergo. Reflect seriously on all these important truths, and they will not only incite you to begin the day well, but also, in the course thereof, to make the affair of your eternal salvation your principal study.

2. As it is also a duty of the greatest consequence to conclude the day properly, nothing can prove a more powerful incitement thereto, than the serious consideration of the many spiritual and temporal blessings which God has bestowed on you, the various evils from which his providence has hitherto preserved you, and the absolute uncertainty whether you shall ever unclose your eyes to behold the next morning. Thousands, who had as good a right to expect it as you, were nevertheless disappointed. The very bed on which you lie is a *memento mori*, or

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kind of sepulchre, and sleep, the image of death. What unaccountable rashness, then, must it be for a sinner to compose himself to sleep in a state of mortal sin, without first endeavouring to appease the wrath of God by an act of contrition, or some other spiritual exercise of piety and devotion; since that very night, perhaps, his soul may be required of him.

3. Let us, then, guard against this danger, by a faithful discharge of every Christian duty: let us frequently exclaim, with the prophet, "Enlighten mine eyes, O Lord, that I may never sleep in death, lest the enemy, at any time, may say, I have *prevailed* against him."

"He that desires to make any progress in the service of God, must begin every day with fresh ardour: he must, as much as possible, keep himself in the presence of God, and, in all his actions, have no other object in view but that of promoting the divine honour."—*St. C. Borromeus.*

DEVOTIONS FOR THE SICK.

The state of sickness and suffering is to be regarded as a paternal visitation, whereby God knocks at the door of our hearts, and puts us in mind of our mortality. It is a call from heaven, and a timely warning to prepare for eternity, by spending the remainder of our life in the love and service of our Creator.

To be dejected and impatient, therefore, under sickness; to indulge in murmurs and complaints, and call ourselves wretched and unhappy, is a sign that inordinate self-love reigns in our hearts;

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and that we seek our own inclinations more than the will of God, who has bequeathed the cross to all his elect, as their portion and inheritance in this world. It is in vain for us to take the name of Christians, or pretend to follow Christ, unless we carry our cross after him. It is in vain for us to expect to be glorified with Jesus, unless we suffer with Jesus. He sacrificed himself for us on the cross, that he might unite us on it eternally to himself. We cannot arrive at heaven by any other road. If we courageously embrace our cross, God will be our comfort and support, as he was the comfort and support of the holy martyrs under the severest trials.

Though we are bound to take all reasonable care of our health, yet too much anxiety for our recovery is to be avoided. He who trusts more in the art of physicians than in the Lord, deserves to be disappointed, like Asa, king of Juda, who was permitted to die because he placed more confidence in his physician than in God. Wherefore a Christian in sickness should consider God as his chief physician; and, in the first place, make his peace with him, and seek the health of his soul, by having recourse to the holy Sacraments in due time, whilst he is in a condition to receive them with the proper dispositions. If he be in debt, or has any restitution or satisfaction to make, he should take care to have these obligations discharged. He should settle his temporal affairs without delay, that he may wholly apply his thoughts afterwards, without any disturbance, to the care of his immortal soul. He should beg of God to extinguish in him all self-love, and to dispose of him as he pleases. He should re-

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cite devout acts of faith, hope, charity, contrition, patience, resignation, &c. He should endeavour to sanctify his sufferings by receiving them from the hand of God, by bearing them in the spirit of penance; by offering them in satisfaction for his sins, and by uniting them with the sufferings of his blessed Saviour and Redeemer, Jesus Christ.

Although you should lose every other thing, remember at least not to lose your soul.

A PRAYER IN THE BEGINNING OF SICKNESS.

O my God, I accept of this sickness with which thou art pleased to visit me, as a favour from thy fatherly hand; I accept of all its circumstances and consequences, in satisfaction for my sins. Thou hast given me health and strength, and thou hast taken them away; blessed be thy holy name, O Lord. I bow down with my whole soul to adore thee in all thy appointments. I resign myself entirely into the hands of thy providence, and acknowledge that thou treatest me with too much indulgence. I know I have deserved greater evils than I now endure. I merit, by my sins, pains infinitely greater, and even the pains of hell, where I should have been long since, were it not for thy pure mercy. There are many now suffering there for crimes less than mine. My pains are nothing in comparison to theirs: I have no reason to complain; thy will be done on earth as it is in heaven. I offer myself, with an entire submission, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest. May this sickness be to the honour of thy holy name, and to the good of my soul. But, O Lord have regard

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to my weakness, and deal not with me according to my sins; but according to the multitude of thy tender mercies, have compassion on me. Confirm my soul with strength from above, that I may be patient under all the uneasiness, disquiets, and difficulties of my illness; and that I may cheerfully submit to them as the just punishment of my manifold offences, and duly offer them in conjunction with the sufferings and death of my blessed Redeemer on the cross, through whose merits I look for mercy, and hope to possess eternal life. Have pity on me, O most loving Father: clothe me with thy grace, and receive me into the arms of thy mercy. Create a clean heart in me, and renew a right spirit within my bowels. Cast out of my heart whatever thou knowest profanes or defiles thy temple. Destroy and root out all that is displeasing to thee, and lay in me the foundation of a new life, either for this world or the world to come. I am heartily sorry that I ever offended thy infinite goodness, in thought, word, or deed. I most humbly implore pardon of all my sins: I now purpose to offend thee no more, and to avoid every thing that may be to me an occasion of sin. I resolve to make restitution and satisfaction for the injuries I have committed; and, for the love of thee, I here forgive all those who have injured me, or done me wrong; and I beseech thee to pardon them and grant them the same blessings I desire for my own soul. With all humility, I also heartily beg pardon of all those to whom I have given any offence, whether by my ill example, by words or deeds, or any other way, deliberately or unknowingly.

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Thou knowest, O Lord, how frail I am, and that I am nothing but dust and ashes: preserve me from all temptations, and be thou my defence against all the assaults of the evil spirit, that in this sickness I may no way offend thee. And, if this is to be my last, I beg of thee so to direct me by thy grace, that I may not neglect any necessary means of salvation, or be deprived of any of those powerful helps which thou hast in thy mercy ordained for the good of my soul. Oh, prepare me for my passage into eternity, that being perfectly cleansed from all my iniquities, I may be admitted one day into the kingdom of thy glory, there to love and praise thee for ever, in the company of thy blessed angels and saints. Amen.

"Lord thy thorns are my roses, and thy sufferings my paradise."—*St. Felix.*

"Tears of devotion are sweeter than the joys of theatres."—*St. Augustine.*

[For Prayers before and after the Viaticum, read Devotions before and after Communion, pp. 319, 334.]

PREPARATION FOR CONFESSION.

THERE is scarcely any duty of greater importance in religion, than to receive the Sacrament of Penance with the necessary dispositions. Penance is as indispensable for those who have fallen into sin after baptism, as baptism itself is for such as have never been baptized. It is a second plank after the shipwreck of sin, without which the sinner must inevitably perish. But then it is to be observed, that this sacrament must be received with the necessary dispositions. The cleansing of the baptismal robe, and restoring it to its original purity, is not to be effected

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without much labour and application. It would be absurd to imagine that the unchangeable justice of God, which could not be satisfied but by the sufferings of Jesus Christ; and which, notwithstanding these sufferings, doth still condemn to eternal torments the unrepenting sinner, should now be appeased by a superficial or outward compliance with this duty, accompanied perhaps with insincerity, gross negligence, or a fixed adherence to mortal sin; therefore, destitute of real sorrow, change of heart, and a firm purpose of amendment. The enormity of sin is the same at this day as it ever was: it is as unchangeable as God himself; because it is essentially a rebellion against him, a breach of his law, an insult offered to his eternal Majesty; consequently, not more remissible at present in the Sacrament of Penance than at the earliest periods of Christianity, when the severest discipline prevailed, and the fervour of primitive penitents was so ardent. Hence, that this merciful institution may never be frustrated of its end, and in order that the sinner may always obtain by it the pardon of his offences, we must strictly fulfil these five following conditions:

I. An examination of conscience, that we may know all our sins.

II. A heartfelt sorrow for having committed them.

III. A firm resolution never to commit them again.

IV. A candid and humble confession of them to a Priest, empowered to absolve us.

V. A desire or intention of satisfying God, and our neighbour also, if injured.

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A Protestation before the Examination of Conscience.

O God, the searcher of hearts, behold I here protest, in thy presence, that what I now design is sincerely for the honour of thy name, and for the purpose of being delivered from the guilt of my sin; therefore, I come to this Sacrament of Penance; that, by complying with thy Holy Institution, I may obtain thy blessing and pardon. May thy holy grace assist me in performing this great duty well, as it is thy mercy which has called me to it.

Think seriously, and with the most lively gratitude, on all the benefits God has so liberally bestowed on you, and particularly for his goodness in preparing this Sacrament as a remedy for your sins.

How great are my obligations to thee, O my God, in thus providing for me, after my disgrace, the means of a perfect reconciliation. To have purified me in the Waters of Baptism was not enough: thou hast also left me the Waters of Penance to wash me still more from my iniquities, and cleanse me from my sins. For this end thou hast left to the Church, in the persons of the Apostles, the power of remitting our offences: "Receive ye the Holy Ghost; whose sins ye shall forgive, shall be forgiven." O what excessive goodness! What an advantage to poor sinners, to have a tribunal established for them, always open, where they may be received into favour. Can I ever be sensible of so striking an instance of thy bounty? I have withdrawn myself from thee, by a formal contempt of thy law, and thou art pleased to make the first advances to meet me! O Father of Mercies, and God of Goodness, be thou for ever blessed!

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Permit me to fly to this powerful refuge, and suffer not, that by a new ingratitude I should for the future ever abuse so excellent a resource of salvation. No; it is not human respect; it is not custom, nor the fear of being thought careless of my soul, that brings me at present to this sacrament of reconciliation. It is a sincere regret for having incurred thy displeasure; for who can be at rest, O my God, when he knows he is thy enemy, and that he has offended the very best of Fathers?

Prayers before

THE EXAMINATION OF CONSCIENCE.

Beg of God to make your sins known to you, and to give you a true sense of their malice. Prostrate yourself in spirit at the feet of your Redeemer, as Magdalen did when she washed them with her tears; or, imagine yourself on Mount Calvary, and there, beneath his Cross, pour forth your prayers to him, resolving to acquit yourself of this confession as if it were to be your last.

O Holy Spirit, Eternal Source of Light, mercifully vouchsafe to enlighten the darkness of my understanding, that I may clearly perceive the true state of my conscience. Thou, who hast created me, and art to be my judge, dost fully behold the most secret recesses of my heart: show me now, therefore, my sins in as conspicuous a manner as I shall behold them when on the point of appearing at thy tremendous tribunal. My object at present is, to prevent the rigorous account I must there give of all my thoughts, words, and actions; for, were I now deficient in that sincere exactness which is necessary in the examination and confession of my sins, thou wouldst infallibly correct, at thy unerring tribunal, the injustice and iniquity

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of such a proceeding. Discover then, to me, O my God, all those secret thoughts, irregular desires, criminal words and actions, or omissions of my duty by which I may have violated thy sacred laws, or scandalized my neighbour. O do not permit self-love to seduce and blind me, but rather remove the veil it places before my eyes, that beholding the true state of my interior, I may make an humble and sincere confession of my sins to thy minister.

I desire, like the Prodigal child, to enter seriously into myself, and, without delay, to forsake my evil ways, in which I have been wearied out in the pursuit of empty toys and mere shadows, seeking in vain to satisfy my thirst with muddy waters, and my hunger with the husks of swine. I ardently desire to return to thee, O Fountain of Life! But, O my God, though I can go astray from thee fast enough, when left to myself, yet I cannot make one step towards returning to thee unless thy Divine Grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy. I beg it for the sake of Jesus Christ, my Redeemer, who died upon the Cross for me and all sinners. Thou hast said, "There is joy in heaven for one sinner that does penance;" give me now the grace of true repentance, and let heaven rejoice at my conversion. Assist me in this great work by thy heavenly light, in order that I may discover all my imperfections, see all my sins in their true colours, and sincerely detest and confess them. I know thou desirest not the death of a sinner, but rather that he be converted and live: I know that thy mer-

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cies are above all thy works; and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee, so thou wilt finish the work thou hast begun, by assisting me in every part of my preparation for it, and bringing me to a perfect reconciliation.

Examine yourself attentively, not only on the sins you have committed since your last Confession, but also on the faults you may have committed in making it; beware of scrupulosity or anxiety; for in this examination it is only necessary that you shall use such a moral diligence as any temporal concern might require, when it is neither your intention nor your interest to be deceived.

A METHOD OF EXAMINATION OF CONSCIENCE,

According to the three-fold duty we owe to God, to our Neighbour, and to ourselves.

I.—IN RELATION TO GOD.

Have you, through your own fault, omitted your morning or evening prayers, or neglected to make your daily examination of conscience? Have you prayed negligently and with wilful distraction? Have you well spent your time, especially on Sundays and Holidays, not in lazily lying in bed, or any sort of idle entertainments, but in reading, praying, or other pious exercises? Have you spoken reverently of God, and all holy things? Have you not taken his name in vain, nor told untruths? Have you omitted your duty for human respect, interest, complaisance, &c.? Have you been zealous for God's honour, for justice, virtue, and truth, and reproved such as do otherwise? Have you resigned your will to God in troubles, necessities, sickness, &c.?

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Have you faithfully resisted all thoughts of infidelity, distrust, presumption, impurity, &c.?

FOR SUPERIORS.

Have you taken care that those under your charge have done the like, and not wanted any instructions necessary for their condition, nor time for prayers, or to prepare for the Sacraments?

II.—RELATION TO YOUR NEIGHBOUR.

Have you disobeyed your superiors, murmured against their command, or spoken contemptibly of them? Have you been troubled, peevish, and impatient when told of your faults, and corrected by them? Or have you scorned their good advice, and censured their proceedings? Have you offended any by injurious or threatening words or actions? Or lessened their reputation by any sort of detraction; and whether in any matter of concern? Or spread any reports, whether true or false, that exposed your neighbour to contempt, or made him undervalued? Have you, by carrying stories backward and forward, caused discord and misunderstanding betwixt neighbours? Have you been froward and peevish towards any, in carriage, speech, or conversation? Or taken pleasure to cause anger and mortify them, and provoke them to swear, curse, or any ways offend God? Have you scorned or reproached them for their corporal or spiritual imperfections?

FOR SUPERIORS.

Have you been excessive in reprehending others under your care; or have you been wanting in giving just reproof? Have you had charity

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to bear with their oversights and imperfections, and given them good counsel? Have you been solicitous for all under your charge; and duly provided both for soul and body?

III.—IN RELATION TO YOURSELF.

Have you been over eager in following your own will, in defending your own opinion in things indifferent, dangerous, or scandalous? Have you taken pleasure in hearing yourself praised, or given way to thoughts of vanity? Have you indulged yourself in over much ease, or any way yielded to sensuality? Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? Have you spent overmuch time in play, useless employments, and thereby omitted or put off your devotion to unseasonable times.

Besides this orderly help for the better making your confession of smaller and daily sins, it behoves you to consider with great care, whether any of your thoughts, words, or deeds arrived to be mortal; or if you doubt they might be so, then must you so express them.

AFTER THE EXAMINATION.

Having discovered the different sorts of sins of which you have been guilty, together with their number, enormity, or so aggravating circumstances, as may considerably increase their malice, or change their nature; your next endeavour should be to excite in your breast a *heart-felt sorrow* for having committed them; and a sincere detestation of them. This being the most essential, as well as the most difficult of all the dispositions requisite to a good Confession,

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with what humility, fervour, and perseverance should you not importune him who holds the hearts of men in his hands, to grant it to you!

In the mean time, seriously meditate on those powerful motives for exciting Contrition which the church holds forth to her children; and, in order to feel their force the more effectually, endeavour to enliven your faith, to strengthen your hope, and inflame your charity, by devoutly reciting the Acts of the three Theological Virtues (*page* 59). In the next place, reflect on those motives which are most capable of alarming, and at the same time of melting your heart into compunction; such as, the everlasting torments of hell—the eternal loss of God and the joys of heaven—the horror and filthiness of sin—the goodness of God in all he has done, in all he still does, and all he will do for us, if we continue to love and serve him; particularly that astonishing instance of his love and undeserved mercy, in forbearing to cut your slender thread of life, and to precipitate you into eternal torments in the very height of your rebellion against him. This consideration alone must necessarily engage you to cry out, with ecstatic surprise and astonishment, *How good must God be in himself, who has been so good to me, his faithless and ungrateful child.* He saw nothing in you deserving of his mercy; he saw everything in you that merited his wrath and indignation.

This last reflection on the infinite goodness of God, if dwelt on with due attention, cannot fail to inflame your heart with an unfeigned love of him for his own sake, *the purest and best of all motives.* Whilst the heart is thus softened by

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divine love into compunction for your sins, form an unshaken resolution of never more offending him—of doing the utmost to amend your life—of satisfying for your sins—and of repairing any injury you may have done your neighbour, in his person, character, or property.

If, with these sentiments glowing in your breast, you cast yourself at the feet of your confessor, and reveal to him all the sins you can recollect, in a truly penitential spirit, be assured you shall return with joy from the tribunal of confession, and feel realized in yourself the consoling promise of the Holy Spirit, that—"They who sow in tears, shall reap in joy."—*Ps.* cxxv.

AT CONFESSION.

Begin by devoutly making the sign of the Cross; saying, at the same time, *Bless me, O Father, for I have sinned.* Then repeat the *Confiteor*, or "I confess to the Almighty, &c," 'till you come to the words "through my fault," at which strike your breast, glowing with compunction, like the humble Publican in the Gospel; and so proceed to accuse yourself with candour and sincerity, telling, first, how long it is since you were last at Confession; whether you were then absolved (a circumstance of the utmost importance, and which many are too negligent in attending to), and whether you performed your penance. Having confessed all the sins you can remember, listen with docility to your confessor, whilst he endeavours to excite you to contrition, and prescribes the various means, either of atoning for the sins you have confessed, or of preventing future relapses.

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We are taught by the holy Council of Trent, that those who would obtain the grace of Justification, should be thus disposed: they must hope for mercy, through Jesus Christ our Lord; they must begin to love God; they must hate sin; they must sincerely resolve to change their lives, and keep the Commandments. To infuse these necessary dispositions into the soul of the penitent, is the intent of the following prayers:

I am fully sensible, O my God, that there cannot be a greater misfortune than to have displeased thee, who art infinitely good and worthy of all our affection. I tremble when I consider how terrible a misfortune it is to fall unprepared into thy hands; for who can bear that dreadful sentence: *Depart from me ye accursed into eternal fire!* Matt. xxv. But the thought of losing thee, O Lord, alarms me still more than any other punishment whatsoever. Thy patience in waiting for me, thy readiness to pardon me, the multitude of thy mercies, which I have so often experienced, are now present to my mind: they upbraid me most forcibly. Thou hast brought me forth from nothing—created me to thy own image and likeness—ransomed me with thy precious blood—and, after I had rebelled and became a slave to Satan, thou didst still bear with me, adopt me as thy child, and prefer me to thousands who were never enlightened by thy holy law. Yet I have deserted thee—I have tired myself in the ways of iniquity—I have hated thy discipline—I have turned my back upon all thy commandments. Though thou hast often called me, yet I have refused to return: though thou hast frequently stretched out thy hand to me, yet I have paid no regard to thy invitations.

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Wretch that I am! who shall deliver me from this body of death? Who shall give water to my head, and a fountain of tears to my eyes, that day and night I may weep for my ingratitude? I have sinned! what shall I do to appease thee? O Guardian of Men! behold, I acknowledge my iniquity. My transgressions are become a heavy burden upon me: I am not worthy to appear in thy presence, nor even to lift up my eyes before thy throne. From the depth of my misery I cry out to thee: O Lord, hear my voice, and be merciful to me a poor sinner. Thy mercies surpass all thy works: thou willest not my death, but my conversion; nor didst thou come to call the just, but sinners to repentance. Thou art always mindful of thy word, on which I rely: receive thy prodigal child, nor let me henceforth be ever separated from thee.

Though I have sinned, O Lord, and done evil in thy sight, yet I shall never say, as Cain did, "my crimes are too great to be forgiven." I know that, in mercy, thou dost display thy power; and though my sins were multiplied in number even beyond the grains of sand in the sea, atoms in the air, or drops of water in the ocean, yet thy mercies are still infinitely greater. Without this consideration I should certainly despair. But thine own repeated assurances, and the frequent proofs thou hast given of thy tenderness towards sinners, support my confidence in thee whenever the enemy attempts to weaken it. Thou art Truth itself; therefore, thy word can never deceive us: thou hast declared that thou wilt entirely forget the iniqui-

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ties of the sinner, if he be truly converted, and cease to do evil: thou hast told us that a contrite and humble heart shall always find favour with thee. Thy sacred oracles are full of these sweet consolations; and thy invariable conduct towards sinners speaks the same soothing language; thou didst pardon David though his sin was most grievous; Magdalen, a sinner by profession; Peter, who denied thee with oaths; the Adulteress, convicted in thy presence; the penitent Thief on the cross; all these obtained forgiveness, because they sought it sincerely. Nay more, thy tenderness was shown even to the traitor Judas; nor were even the cruel Jews excluded from thy prayers; and shall not I, also, O my God, cry out to thee for mercy? Yes, for relying on thy wonted goodness, I shall never be confounded. My sins are enormous, it is true, and stand always against me; but the more hideous they are, the more I detest them. Against thee, O God, have I sinned; and to thee I cry out for pardon. O that I had never offended thee, because thou art infinitely good. O that my sorrow for having offended thee were as great as my offences. O that I might grieve for them even unto death, and feel those bitter pangs with which thy soul was overwhelmed in the Garden of Olives. Let the inexpressible anguish of mind thou didst there feel—thy sighs, thy tears, thy fainting, and thy bloody sweat, O Lord! plead now in my behalf, and supply the defects of my imperfect sorrow. Let them draw down thy mercies, O Heavenly Father, and restore me again to thy favour.

I have now before me, O Lord, a sad prospect

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of the manifold offences by which I have displeased thy Divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord, this repentance, must be thy free gift; and if it come not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore on me, O Father of Mercies, whereby I may sincerely repent of all my sins. Give me true contrition, that I may bewail my past miseries and ingratitude, and grieve from the bottom of my heart for having offended so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of Light; that so my repentance may be accompanied with amendment and a change of life; and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants; through Jesus Christ our Lord. Amen.

Thou hast, O Lord, given power to thy Church to forgive sins in thy name: thou hast promised pardon to those who do penance. Behold the Prodigal child; nay, worse than the prodigal. I have disfigured and defiled my soul, that was created to thy own image and likeness. I have forfeited my title to that eternity of happiness which was prepared for me. I have nourished sin in my bosom, the most poisonous of serpents, and the most hateful of monsters. Alas! I have offended Him, by whose blood I was redeemed.

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I have been the cause of his sufferings: I have renewed his death, and crucified him again by my sins. Oh! who will give sorrow to my heart, and a fountain of tears to my eyes, that I may bewail my iniquities in the bitterness of my soul. Have compassion on me, O most loving Father! I throw myself into the arms of thy infinite mercy. Clothe me with thy grace, and admit me to thy Sacrament of reconciliation. Cast out of my heart whatever thou knowest profanes or defiles thy temple. Root out of my soul whatever is displeasing unto thee; and lay in me the foundation of a new life. I renounce and utterly detest all sin for the love of thee. O my God, of infinite bounty and goodness, I am heartily sorry for having offended thee. I beg and hope for pardon; through the merits of thine only son, my Saviour, Jesus Christ. Accept his passion and death in satisfaction for my offences, and for his sake, have mercy on me, whose only hope is in thy mercy. Amen.

PRAYER TO THE BLESSED VIRGIN.

O Holy Virgin, Mother of God, and sure refuge of penitent sinners; intercede for me at this moment, that the confession which I am about to make may not render me more guilty, but may obtain for me the remission of all my sins, and the necessary graces to avoid them hereafter. Amen.

PRAYER AFTER RECEIVING ABSOLUTION.

O Merciful God, as, at the words of thy Angel, St. Peter was immediately restored to liberty by the chains falling off from his feet; so grant, dear Lord, that by the words of this Holy Sacrament,

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pronounced by thy Priest, the chains of my sins may be loosed, and all my offences be pardoned. Amen.

Jesus, Son of David, have mercy on me. O God be merciful to me a sinner. O thou who sufferedst for me, have mercy on me. Sprinkle me with thy blood, O Jesus, and I shall be made whiter than snow.

PRAYERS AFTER CONFESSION.

O most sweet Jesus, graciously vouchsafe to remember all those holy thoughts that have passed in thy divine mind, from the beginning of the world to this very moment, and particularly thy tender design of becoming Man for the redemption of the world: pardon, through the merits of these, not only all the evil thoughts and vain imaginations I have ever conceived of myself, but those also which I might have excited in the minds of others. Amen.

O most pious Jesus! I, a poor sinner, do humbly remind thee of all those words of salvation which have ever fallen from thy sacred lips, or which others have uttered, or shall hereafter utter, to the glory of thy holy name. I earnestly beseech thee, through these divine expressions, to forgive whatever I have spoken offensive to thee, or what others, through my means, may have sinfully uttered. Amen.

O most amiable Jesus! look on all the good works thou hast performed for our salvation; and be pleased now to pardon whatever I have committed against thee. Mercifully direct all my thoughts, words, and actions, to thy greater

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glory, and regulate them by the model of thine own blessed life. Amen.

O Jesus Christ, Saviour of the world, who invitest the sinner to return to thee, kindly receiving, refreshing, and consoling him, remember that with thy precious blood thou wert pleased to redeem me. To thy sacred wounds I fly for refuge: and as in thy mercy thou didst pray for thine enemies, and pour forth thy life for thy persecutors and tormentors, so impart here to me the benefit of thy passion. Grant I may never again crucify thee by my offences, but that sincerely grieving for what is past, and resolutely striving against future temptations, I may fervently persevere in thy service to the end.

Into thy hands, O Lord, I commend my whole being. O Jesus, Son of David, have mercy upon me.

Receive, O Lord, in thy great mercy, the poor remains of my life. I am heartily sorry for the years I have mispent—they have vanished as a shadow—they have passed away without fruit; but, as I cannot recall them, suffer me at least to think of them in the bitterness of my soul. Suffer me no longer to yield to my accustomed failings. Let the ardour with which I pursued a life of sin, be henceforth more diligently applied to thy service, that where sin hath abounded, thy grace may still more abound. Remember, O Lord Jesus! that it is not thy desire to lose any of those whom thy Father hath given thee, but rather to have mercy always, and to spare—to destroy no one, but to save all; because thy Father hath sent thee into the world

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not to judge the world, but to grant us life through thee. May, therefore, O Lord, thy boundless merits plead for me now, and at my last moments, that I may obtain the full remission of my sins; that I may truly know thee that I may ever love thee; that I may tend to thee incessantly; and at length arrive to the eternal enjoyment of thee, who, with the Father, and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

I sincerely detest all my sins, and am firmly resolved, O Lord, through the assistance of thy divine grace, never to offend thee hereafter. I therefore earnestly beseech thee to confirm all those good resolutions I have made. Increase my fervour in thy service, and render it efficacious; that my change of life may be visible to all, and that in future my conduct may be as edifying as it has heretofore been scandalous.—Amen.

O that I had never sinned! O that I had never transgressed thy commands, my God! Happy those souls who have preserved their innocence, and never lost that grace they received at the baptismal font! Most loving Father, I have sinned against Heaven and before thee, and am not worthy to be called thy child; I confess my ingratitude, and seek refuge in thy mercy. I have wandered like a sheep that is gone astray; but have compassion on me; and save me. Forgive me what is past; and through thy infinite goodness, grant me a true steadiness of spirit, that from this moment I may never offend thee more.

O God of mercy and pity, having now, through

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thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed; and in the humblest manner I was able, discovered all the sins I could possibly think of to thy minister, my ghostly father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well such as I forget as those which I remembered.

Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies, which I utterly detest; firmly purposing, through thy grace, never more to offend in them; especially, O my merciful and most bountiful Saviour, give me grace to withstand those temptations wherewith I am most grievously invested; [here they are to be mentioned,] also to avoid all occasions of offending thee for the future.

O blessed Virgin Mary, my holy patron, [*name him or her,*] and all ye Saints and Angels, praise and extol our Lord for his boundless goodness towards me, a most miserable sinner. Beseech him to accept of this, my humble confession, and to supply, through his infinite mercies, all its deficiencies. Beg of him to ratify in Heaven the sentence of absolution which his minister the priest hath pronounced in my favour at the tribunal of confession. Amen.

A PRAYER AFTER CONFESSION,

(*By V. John Berkmans, S. J.*)

I beseech thee, O Lord, let this my confession be acceptable to thee, by the intercession of blessed Mary, thy mother, ever virgin, and of all saints, and whatever has now, or at other

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times, been wanting in me of the sufficiency of contrition, of the purity and integrity of confession, let thy goodness and mercy supply, and according to the same vouchsafe to ratify in Heaven that absolution which has been here pronounced on Earth. Who livest, &c.

INSTRUCTIONS FOR COMMUNION.

As there is no religious duty of greater consequence, or more conducive to our happiness both here and hereafter, than to receive worthily the blessed Eucharist, so there can be no greater favour conferred on a Christian, than to communicate early in life, and afterwards frequently. Hence it becomes the indispensable duty of such as have the education of children committed to their care, not only to impress on their tender minds a lively sense of the excellence of this Sacrament, but also to enforce the necessity of frequently receiving it. "He that eateth this bread shall live for ever:" (*John* ch. vi.) The obligation of communicating at Easter is binding on every member of the Church who has arrived at the age of discretion: that is, when reason and reflection, guided by the gift of divine faith, arrive at such a state of maturity as may enable them to distinguish the flesh of Jesus Christ, under the exterior appearances of bread and wine, from the ordinary food of the body. It is further to be observed, that as purity of heart is the most proper disposition to receive worthily, so, of consequence, the less advanced the age of a Christian, the more untainted, in general, is his baptismal innocence. But, on the other hand, it is to be remarked, that the longer a Christian defers his first communion, the greater is the danger that either domestic affairs, or the violence of those passions to which young persons in general are more or less subject, should cause him to put it off to a more advanced age, or perhaps to the very hour of death!—a fatal delusion, which has betrayed numbers of Christians into the abyss of eternal perdition. Let parents, therefore, and others concerned in the education of children, attend to the advice of the great St. Charles Borro-

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meus on this subject: "When children," says he, "of both sexes, arrive at the age of ten years, provided they are capable of being easily prepared for Communion, suffer them not, under pretence of ignorance (as is often the case), to defer it any longer; but rather let them be prepared in good time to partake of a Sacrament which abounds with so precious and inestimable advantages."

With respect to frequent Communion, the best advice is to follow the counsel of a wise and prudent director. But remember, that, according to the spirit of Jesus Christ, and his Church, you should communicate frequently. Our Divine Redeemer gives himself to us in the blessed Eucharist, under the forms of bread and wine, hereby intimating, that, as our corporal life cannot be supported without the ordinary food of the body, so our spiritual life cannot be maintained but by the blessed Eucharist, which is the food and nourishment of our souls: hence it is that he assumes the most tender and affectionate titles of Spouse, Brother, Friend, &c., in order to excite us to approach him frequently in this divine Sacrament.

The spirit of the Church is further made known by the advice of the holy Council of Trent, which exhorts all the Faithful to communicate often, and particularly whilst they assist at the celebration of the divine mysteries. To these testimonies may be added the exhortations of the Holy Fathers, the example of the Saints, the practice of the primitive Christians, and the experience of all pious and devout persons in every age, as so many corroborating proofs of the happiness and advantage of frequent communion.

But if it be a happiness to communicate early in life, and frequently during the course thereof, it may be also said that there cannot be a greater misfortune than to communicate unworthily; it being a most flagrant abuse of what is most sacred in religion. To avoid, then, so great an evil, reflect seriously on those words of St. Paul: *Let a man prove himself, and so eat of that bread, and drink of that chalice; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord.*" Now this proving consists in putting yourself into such a state, that your conscience may not reproach you with any essential obstacle to the receiving of this Sacrament, that is, with the conscious

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guilt of any mortal sin whatever.—This you can answer for, provided you have endeavoured to make as exact, as fervent, and as perfect a confession as you would wish to make at the hour of death; and you should certainly be equally careful and fervent in so doing, there being not less purity required to receive Jesus Christ in this life, than to appear before the Judgment-seat of God in the next.

Above all things it must be remembered, that the essential point in this proving of yourself is, to quit the occasions of sin, and to repair the scandal it hath caused; without a fixed determination of so doing, the accusation and detestation of it are absolutely insufficient.

But this purity of conscience, which exempts from mortal sin and every criminal attachment, though it may prevent the communion from being sacrilegious, yet is not sufficient to render it so fruitful and advantageous as it should be. Wherefore, the more you prepare yourself for the Sacrament, the greater abundance of grace will you acquire. In order, then, to prevent the mistake of such as do not think it necessary to prepare for receiving this holy Sacrament, before the very day of communion, the following pious practices are earnestly recommended:

I. Some days before communion perform all your actions and prayers, in order to obtain the graces necessary for so important a duty. Offer them up in the morning with this intention, and do some good work, such as an alms, an act of mortification, or a fast, with the same design.

II. Visit our Lord in the blessed Sacrament, morning and evening, on those days; to beg that he would himself, by his grace, dispose your heart to receive him worthily.

III. Read every day a chapter out of the 4th Book of the Imitation of Christ, or some other approved book that treats of the Eucharist.

IV. On the eve of your communion, be more recollected than usual; think often upon the happiness you are to enjoy the ensuing day in receiving your God. As this should be your last thought at composing yourself to rest, so it should also be your first at awaking.

V. Represent to your imagination that your Angel Guardian addresses you in these words: "Behold, the Spouse cometh: go forth now and meet him." Arise as early as possible to receive the great guest who deigns to honour you with this visit. Keep a profound silence till

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you return from Mass; and let it appear by your modesty and recollection, that you are deeply penetrated with the consciousness of the sanctity of an action of the most ineffable dignity and excellence.

VI. Whenever you go to Communion have always in your mind some particular intention—such as the acquiring of some virtue, overcoming such a temptation, the knowing of God's will with regard to yourself; the relief of the souls of the faithful departed; the conversion of infidels, heretics, and of sinners in general; for nothing is more capable of exciting fervour in devotion than some particular end to which it is referred.

PRAYER TO THE BLESSED VIRGIN.

O Sacred Mother of God, pure and spotless Virgin! thou didst not bear the Saviour of the World in thy sacred womb for thine own sake alone, but for ours also. May I not then, O Mother of Mercy, hope to partake of his merits; and obtain, through thy powerful intercession, some share of the same holy dispositions of soul which thyself didst possess at the time thou didst conceive him? O that the same Divine spirit that then prepared thy body and soul for his reception, would now shed his precious gifts on me, since it is the same God-Man that I also am about to receive. Obtain for me a pure heart for his dwelling-place, and a firm and constant resolution to support myself in his grace; but above all, inspire me with an infinite horror of the detestable sin of impurity, which, in a particular manner contaminates the soul of man, and renders it unworthy of communicating; because, by dishonouring my flesh, I dishonour the flesh of Jesus Christ also. Alas, if thy immaculate virginal womb was not too pure for God to become incarnate therein, how can I

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presume to present myself at the table of the God of purity, and receive him into a heart contaminated with the smallest stain of a vice so abominable in the sight of infinite Purity and Sanctity?

PRAYERS BEFORE COMMUNION.

I firmly believe, O my Divine Jesus, that thou art really present in the blessed Sacrament of the Altar. I believe that it contains thy body and blood, accompanied by thy very soul and divinity. I acknowledge these truths; I believe these wonders; I adore the power that has wrought them: the same power that said: "Let there be light and light was made." I submit my senses and reason to thy divine authority. I praise and glorify thy infinite goodness, which hath prepared this heavenly banquet for the food and nourishment of my soul. Blessed be thy name for ever. Accept my homage; accept, O my God, my most hearty thanks. But what am I that thou shouldst work such wonders for my sake? How shall so filthy a sinner as I am presume to approach thee, who art the inexhaustible source of infinite purity and sanctity? How shall I venture to lift up my eyes to heaven, much less to receive thee within my breast? I tremble at the sentence of thy Apostle: "Whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" [1 *Cor.* ii.]; for I acknowledge myself to be nothing but dust and ashes—a poor, miserable worm of the earth, subject to many vices, and void of all virtue and merit. Alas! my life

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has been nothing but sin and misery. I have nothing to confide in but thy boundless mercy; nor should I ever presume to approach thy sacred table, and partake of the bread of angels, were I not encouraged by thy infinite goodness, and excited by thy own most pressing invitations. It is therefore in thy mercy, which is above all thy works, that I put my whole trust; and since thou art pleased to call me to this divine banquet, behold I come to it, like Magdalen, to be happily united to thee, and to lay down all my sins at thy feet, in order that they may be cancelled by thy precious blood. I come, to communicate thy sufferings, as thou thyself hast ordained. I come, as one sick, to the physician of life: as one blind, to the light of Eternal Glory; as one poor, needy, and distressed, to the King of Heaven and Earth. To thee I expose all my wounds, that they may be healed. To thee I fly for protection, hoping that thou wilt be to me a Saviour, and that thou wilt wash away every sin that may defile me. Remove my blindness, relieve my necessities, and clothe me with thy grace, that I may receive the adorable Sacrament of thy Body and Blood with such reverence and humility, such contrition and devotion, such purity and faith, as may be for thy honour and glory, and the salvation of my soul. I am not worthy, O Lord, to receive thee: alas! I am not: but thou canst, if thou wilt, make me worthy: say but the word, then, and my soul shall be healed. Thou hast heretofore said to the Leper in the Gospel, "I am willing, be thou healed;" and he was immediately cured of his disease. My soul is covered with an uni-

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versal leprosy: heal me, then, O my Saviour, in like manner: cleanse my soul from its stains; remove from it all guilt; extinguish in it every evil disposition; adorn it with the necessary virtues, and make it a fit abode for thy reception. May the body of our Lord Jesus Christ preserve my soul to life everlasting.

ANOTHER PRAYER.

Who is he thou art about to receive? O my soul—be still and attentive.—Who is he thou art going to receive? thy God! thy Redeemer! who, for love of thee, shed torrents of blood during his agony in the Garden of Gethsemani; who, for love of thee, suffered his sacred head to be pierced with a crown of thorns, and his virginal flesh to be rent and torn at the pillar with whips and scourges! who, for love of thee, suffered himself to be clothed in a purple garment, and derided as a mock king, with a reed for his sceptre; who, for love of thee, suffered his sacred hands and feet to be fastened with gross nails to the wood of the cross! in fine, who for love of thee hung thereon in the most ignominious manner, between two thieves, suffering for the space of three hours the most excruciating pains and tortures! and at last expired for thy redemption. After such stupendous instances of thy love for man, who can refuse a return of love to thee, Lord Jesus? I love thee, O my God; and ardently wish, that as every breath I draw is an increase of my life, so it may be of my love for thee, till at last I love thee in the manner thou thyself requiredst, viz., "with my whole heart, with my whole soul, with all my mind, and with all my strength;"

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for thou art the God of my heart, and the life of my soul: thou art my treasure, my joy, my comfort, my support, my strength, my armour, my defence, my only hope and comfort, in this place of banishment and vale of tears, and the supreme object of my happiness in heaven.

As the wearied stag pants after the fountains of water, so does my soul languish after thee, the ocean of all sweetness: it thirsts after thee with the most vehement desire, and longs to drink plentifully of those fountains which issue from the inexhaustible source of thy infinite goodness for my comfort and refreshment. O sweet Jesus! permit me now to experience the multitude of thy tender mercies.—Have compassion on me; and save me, for thou never forsakest such as place their hope in thee. Purify my heart with the fire of divine love, that it may this day become a fit abode for thy reception: O come and make it thy dwelling-place for ever. I am sorry, and will be sorry as long as I live, for having ever offended thy infinite goodness: forgive me, dear Lord, my past trespasses, and be thou my keeper for the time to come, that I may never offend thee.

Hail, saving victim! who for me and all mankind was offered on the cross. Hail, precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world! As I now desire to receive thee, veiled in this Sacrament, so I hope hereafter to behold thee, face to face, in the kingdom of Heaven.

O all ye blessed Angels and Saints of God, I humbly beg the assistance of your prayers and intercession, that I may with a clean heart and

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a pure conscience approach the Holy of Holies, and receive this divine Sacrament with such reverence and humility as may be for my soul's salvation!

A PRAYER FOR OBTAINING THE EFFECTS OF A PLENARY INDULGENCE.

Accept, O Almighty God, through the merits of thine only Son, Jesus Christ, the intercession of his immaculate Mother, the blessed Virgin Mary, and the whole Court of Heaven, the Communion I am about to make to thy greater glory. Accept it, in thanksgiving for thy innumerable benefits, to obtain the pardon of my sins, and grace to acquire a victory over my passions, particularly those to which I am mostly enslaved [*name them*].

Considering that the debts which I owe to thy justice are so immense, that of myself I have not the means of discharging them I have therefore recourse to the inexhaustible treasure of the merits of my Redeemer, which thy Church [in virtue of the keys of the kingdom of Heaven, which he has committed to its supreme pastor in the person of St. Peter,] now holds forth to me. Grant me, O Lord, the dispositions to obtain such a portion thereof as may be necessary to discharge the debt of temporal punishment due to my sins. Suffer me now to partake of the infinite merits of Christ; that the immense ransom which he has paid for my salvation being applied to my poor sinful soul, I may be released from the punishments which it has otherwise so justly deserved. I beseech thee also, O most bountiful Lord! to pour down thy blessing on thy Holy Catholic Church; on its

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supreme pastor [Pope, *name him*]; on the pastor to whom the care of thy flock in this diocess or district is committed [*name him*]; upon our King, Queen, and all the Royal Family; upon all the Bishops and Clergy throughout the whole world. Enlighten poor infidels, heretics, and sinners, and assist such apostolic missioners as labour in their conversion. Unite all mankind in the profession of the true faith: give them the spirit of divine charity, whereby they may love thee above all things, and for thy sake love each other. Have compassion on the suffering souls of the faithful departed. Give thy blessing to my parents, friends, relations, and benefactors: preserve them from eternal misery; and conduct us all by thy grace to the mansions of celestial bliss, there to praise and glorify thee for ever.—Amen.

ACTS OF VIRTUE,

WHICH MAY BE USED WITH GREAT SPIRITUAL ADVANTAGE THREE DAYS BEFORE COMMUNION.

FIRST DAY.

Imagine that our Saviour invites you into the same room in which he ate his last supper with his Apostles, to be a witness of the miracle he is there going to perform, and to give you the Communion with his own sacred hands. How fervent soever your sentiments might have been on that solemn occasion, they ought not to be less so at present; for as he ordained that this divine food should be daily renewed for the nourishment of the faithful, till his second coming to judge mankind at the end of the world, so he

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gives himself no less to us at present, than he did at that time to his Apostles. Take them now for your model. The account which we have in the Gospel of this last mysterious supper, will furnish you with proper Acts for Communion; read them attentively—make them your own by reflection, and let them sink deeply into your heart.

AN ACT OF ADORATION.

The Gospel of St. Luke, chap. xxii., informs us, that our Saviour sat down, and his twelve Apostles with him, to eat the Paschal Lamb, or accomplish the Supper of the Old Law, and institute that of the New in its stead. Who could not be otherwise than astonished at seeing a God admit his creatures, nay, even his very enemies to partake of his adorable body? "When he loved his own, who were in the world," says his beloved disciple St. John, "he loved them unto the end." But this was loving them, not merely to the end of his mortal life, but even beyond it—to the very end of ages—with the utmost excess, and to the farthest limits of love. Contemplate, therefore, with the most attentive recollection, the excellence, the depth, and the extent of the boundless love of our divine Redeemer of which this mystery is a compendium.

Could we ever believe, O Lord, or even imagine, that thy love for us was so excessive, had not thine own infallible word convinced us of its truth? Hadst thou, when thou wert about to quit this world, left us thine adorable heart as a pledge of thy affection; or hadst thou, when thy side was pierced, ordered thy precious blood to be distributed throughout thy Church; such favours would justly claim our most grateful acknowledgments. But this would not satisfy the extent of thy love; thou didst choose in a God-like manner to penetrate into the very centre of our hearts, and give thyself to each of us par-

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ticularly, entirely, and for ever. With what amazement, then, must not the Angels and the whole hierarchy of celestial intelligences have beheld such a prodigy! Were they not, in some measure, jealous to see mankind thus so uncommonly favoured? But what didst thou discover in me, O Lord, that could thus attract thee; or what couldst thou possibly expect from my indigence? Can I become the dwelling place of him who is the delight of the blessed? Alas! had I even the innocence of thy beloved disciple John, or the ardent love of thy zealous apostle St. Peter, I should then have some little claim to sit at thy table; but since I am removed at so great a distance from so holy dispositions, vouchsafe, O Lord, to supply my deficiency by the effusion of thy grace. Whence is this favour to me, O my merciful Redeemer? "What is man that thou art mindful of him? or the son of man, that thou shouldst visit him?"—*Ps.* viii.

AN ACT OF DESIRE.

Reflect upon these tender words, which our Saviour pronounced immediately before the Supper: "With desire I have desired to eat this Pasch with you,"—*Luke* xxii. 15. For why should we not feel the most ardent desire to be united to our Lord in his Sacrament, when we see him so desirous to visit us, and take up his dwelling in our hearts? Endeavour to excite this desire, by considering how much you stand in need of this bread of life, and by the great esteem this heavenly nourishment deserves.

Since thou, O Lord, art so prodigal of miracles, and oblige me to receive thee, under so severe penalties; nothing can be more certain than that thou desirest to make my heart thy dwelling place. With what fervent desire, should I not, therefore, endeavour to co-operate

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with so bountiful intentions! O my all-sufficient God! though thou standest in no need of me, yet thou hast compassion on my poverty. May, then, the efficacy of thy grace supply my indigence: may it awaken every faculty of my soul, and render my desires to receive thee worthily still more inflamed; though they are arrived at a certain anxiety, I am nevertheless sensible of their being too tepid. Alas, my Redeemer! why do I not sigh after thee with the same holy fervour as did the Patriarchs of the Old Law, who expected thy coming? "Come O Lord, and do not delay." Remember, O heavenly Physician, that thou canst not refuse thy all-healing balsam to the wounds of my soul, since thy motive for descending on earth was to heal the sins of men. Although I am needy and poor, yet thou canst enrich me; although I am enslaved under the tyranny of my predominant passion, yet thou canst break my chains and set me at liberty: a single word of thine would be altogether sufficient to work these miracles in favour of one so unworthy thy corporal presence as I am. Speak it then, O Sovereign Good, for I can no longer live without thee. Let blind and infatuated worldlings intoxicate themselves with the false, transient, and fading happiness of this life; as for my part, nothing besides thyself can content me, either in heaven or on earth; for what have I in heaven, or what can I desire on earth besides thee? Come then, O thou Lamb of God, who takest away the sins of the world! Come, thou beloved of my heart! adorable flesh and precious blood of my Saviour! Come, to nourish, comfort, and enliven my sickly

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soul. O God of my heart! let me neither love, seek, nor think on any other object but thyself alone; for thou alone art my consolation, my treasure, my joy, my life, my God, and my all! My heart as eagerly desires to receive thee, as the wearied stag longs to quench his thirst in the fountains of water.—*Ps.* xli.

AN ACT OF FEAR.

The Evangelist mentions, that when our Saviour declared to his disciples, that one of them would betray him, they were all exceedingly afflicted. "Verily I say unto you, that one of you will betray me; and they began each of them to say, is it I, Lord? Is it I?"—*Matt.* xxviii. Let your hearts also give way, for a moment, to the thoughts of that uncertainty which every man is in, of being in the state of grace. Examine seriously your real dispositions; and have no other confidence than in the infinite mercy of God.

If the uncertainty of being worthy of thy love or hatred, O Lord, made even St. Paul, that vessel of election, tremble, how much more reason have not I to apprehend, lest some concealed sin, lurking in my heart, may obstruct the salutary influence of those graces which thou hast prepared for those who worthily receive thee in this divine Sacrament? May not I, perhaps, like another Judas, give thee the kiss of peace to-day, and basely betray thee to-morrow; or, instead of coming to visit me, as a faithful disciple, dost thou not rather come, with horror and indignation, as to a concealed enemy? How can I answer for the integrity of my confession, the fervour of my contrition, or the sincerity of my resolutions? Is it not custom, or human respect, that brings me to the foot of thy Altar? Have not I still some favourite attachment: and

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in the resolution I have made of relinquishing my evil habits, have not I spared some favourite though dangerous passion? With the same heartfelt anguish as thy disciples experienced on the like occasion, I ask thee, O Lord, "Is it I?" But the most abominable traitor, Judas, asked thee the same question. Is not my anxiety, as his was, only false and apparent? It is this thought, O my God, that terrifies me, and it is to thyself alone I have recourse to preserve me from so horrible a sacrilege. No, thou wilt never permit me to be guilty of so horrid a profanation, since thou seest there is no evil I dread so much. Wherefore, my dear Saviour, after being as diligent as I could in my preparation to receive thee, I now rest entirely on thy infinite mercy. "Depart from me, O Lord, for I am a sinful man."—*Luke* v. "Have confidence my child; thy sins are forgiven thee.—"*Matt.* xi.

Second Day.—An Act of Contrition.

By our Saviour's washing the feet of his disciples to prepare them for this new supper, ["And he began to wash the feet of his disciples, and dry them with the towel he had girt about him."—*John* xiii.] we are taught not to confine ourselves merely to detest these grievous sins which give death to the soul; we see that the disciples were obliged to undergo this ceremony, though Christ already had declared them pure, and in the state of grace—"You," saith he, "are already clean;"—we also should endeavour to purify our souls as much as possible from even the slightest stains of venial sins, which he signified by the washing of the feet of his disciples.

To transform a soul so defiled as mine by the ordure of sin, into a state of innocence and purity, must be the work of the right hand of the

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Most High. Ah, my God! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in thy sight, unless I trace back my whole life, to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favour, grounded on thy infallible promise, viz., "that thou wilt never despise a contrite and humble heart."

But even if the enormity of my sins had not exposed me to thy wrath, and consequently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God, do not upbraid me with my iniquities—they are always in my sight; and the bitterness of my regret for having committed them shall serve as a continual punishment of my baseness. Ah, my Redeemer! though I cannot suffer so excessive a degree of anguish as thou didst, during thy agony in the garden of Gethsemani, when, in a bloody sweat, thou didst offer thyself as a victim to thy Eternal Father; yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me: and, as I dread no evil so much as that of offending thee mortally, rather prevent me, by cutting the thread of life, than suffer me again to become thine enemy. But in my present disposition of mind, I do not confine myself to the mere detes-

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tation of all mortal offences: no, my amiable Saviour! inflamed with thy love, I am also fully resolved to avoid every venial sin that may in the least displease thee, or diminish the influence of thy graces. Though I have a well-grounded confidence that my soul has been cleansed in the Sacrament of Penance, still I desire to be washed more and more from my iniquities. "Create a clean heart in me, O God; and renew an upright spirit within my bowels."—*Ps.* 1.

AN ACT OF HUMILITY.

Reflect on these words: "And he gave it to his disciples, and said, Take ye, and eat," &c. It must have been a great cause of confusion to the apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might honour and adore it, or that they might preserve it, as an inestimable relic, but that they might make it their food. Be thou also penetrated with the most profound humility, and say:

What am I, O God of Majesty and Glory, or who am I, that thou shouldst deign even to look on me? Whence am I honoured with so unspeakable a favour as that my Lord and my God should come and visit in person so miserable a sinner and vile worm of the earth?—How dare a being more contemptible than nothing approach so holy a God; eat the bread of angels, and feed on thy divine flesh? Ah, Lord! it is too much: I am not worthy of so great a favour; I shall never, no, never deserve it.

O King of Heaven and Earth! adorable Sovereign! the Author and preserver of the universe! behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation.

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I acknowledge, with the most profound respect, the infinite grandeur of thy divine Majesty, and my own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess, with the utmost humility, in the words of the Centurion: "Lord, I not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed."

Third Day.—AN ACT OF FAITH.

In consequence of the words pronounced by our Saviour, when he consecrated the bread and wine—"This is my body," &c. "This is my blood," &c. The Apostles received what Christ then gave them as his real body and blood. Do thou now, in like manner, make a most lively Act of Faith of the real presence of Jesus Christ in the blessed Eucharist.

Since thou, Omnipotent God, whose almighty words are creative, productive, and effective; since thou, O eternal Truth, who canst neither deceive nor be deceived; since thou, I say, hast declared that thou art really and actually present, under the appearance of material bread, I therefore implicitly believe it; for what greater proof can I require of the truth of this mystery, than thine own infallible word? Yes, my dear Saviour, I openly confess, and am inwardly convinced, that it is thou thyself I am going to receive; thou who, for my sake wast born in a manger. Thou, who for my redemption, didst die on a cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to be-

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hold thee with my corporal eyes, and examine the impressions of the wounds thou didst receive in thy sacred hands and side, as St. Thomas did; still I could not say with more confidence than I now do, that thou art my Lord and my God! I do not demand a miracle as a proof of thy real presence: no, Lord, let me rather have the whole merit of faith; for thou hast said: "Blessed are those who believe and do not see." Wert thou, therefore, to speak to me from this very tabernacle, the voice would affect me less than that which resounds in thy Gospel and thy church, founded by thyself and propagated in a miraculous manner. Though my senses may tell me it is nothing but mere bread, yet submitting them entirely in obedience to divine faith, I answer, it is thy real body and blood, accompanied by thy soul and divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, with the help of thy grace, I would remain immoveable.—"Thou art really a hidden God; a God Saviour." (*Isa.*) "I believe: O Lord, help my unbelief." (*Mark* ix.)

[When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your divine Saviour, and at the same time endeavour to recollect the different passages of Scripture above quoted, they being, as it were, an abridgment of the foregoing Acts. You may also reflect on the words, "May the body of our Lord Jesus Christ preserve thy soul unto life everlasting;" which the Priest pronounces at the moment he gives you the blessed Sacrament; because they imply that the end proposed in communicating is not simply to abide in a certain regularity of conduct for a few months, weeks, or days; but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine Sacrament shall now raise you.]

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AN ACT OF HOPE.

Since thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me thy gracious assistance; "Come to me, all you that labour and are heavy burthened, and I will refresh you." Behold, then, O Lord, I accept of thy gracious invitation: I lay before thee all my wants, my misery, and my blindness; and confidently hope without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as thou hast appointed I should suffer, strengthen me in all temptations and trials; and, in fine, with the powerful assistance of thy grace, change me into a new creature; for art not thou, O God, the master of my heart: and when shall my heart be more absolutely disposed of by thee, than when thou shalt have once entered into it?

DEVOUT PRAYERS, OR FERVENT ASPIRATIONS AFTER COMMUNION.

I return thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul, for the numberless favours I have received from thy bounty. I adore thee, now reposing within my breast. O my God and my all! a thousand times welcome. May thy holy name be

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for ever blessed! O sovereign Lord of Heaven! how amazing is the excess of thy goodness, in condescending to visit so poor—so vile—so abject a creature as I am. Thou hast vouchsafed to heap thy favours on dust and ashes—to come into this poor cottage—this house of clay, my earthly habitation—and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but alas! dear Lord, thou knowest my poverty, and that I have nothing worthy of thy acceptance; nothing but what on a thousand titles, is already thine. But, O my bountiful Saviour, such is thy goodness, that thou wilt be contented with the little I can give thee, although it be thine already.—Thou asketh nothing but my heart, and this I most willingly offer thee. O be pleased to accept it, and make it wholly thine for ever. Take full possession thereof. I offer it to thee without reserve. I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices. Stifle in it every desire but that of loving and pleasing thee. Inflame it with the fire of divine charity, that it may ever burn with thy love. O may the sweet flames thereof consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole

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being: my body, with all its senses, and my soul with all its powers: that as thou hast honoured them both by thy real presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself, this mansion, which thou hast, by a wonderful condescension, chosen this day for thine abode: and grant that, like Zachæus, I may obtain thy benediction. I offer thee my memory, that it may be ever recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. O take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, either in life or death, ever separate me from thee.

Make me according to thine own heart; and, let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run on in the paths of virtue, and walk in the way of thy precepts. Make me diligent in the duties of my calling and state of life; and teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbour, and the eternal salvation of my own soul. Amen.

O my soul, bless the Lord; and let all that is within thee praise and magnify his holy name. Pay him the best homage thou art able, and invite heaven and earth to join with thee in glorifying him for ever. O my God! that I could now give thee as much praise, honour, and glory,

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as the blessed spirits incessantly give thee in heaven! O that I could adore thee with the spirit and affection of thine elect! But as I am unable to do this, accept at least this my desire and good will. O ye angels and saints, bless my God for me; thank my Lord for me; love my Jesus for me; and sing forth his praises to supply my defects. O beauty ever ancient and always new! too late have I known thee; too late have I loved thee. When shall I live only in thee, by thee, and for thee alone? O my God and my All, when shall I see the day, when shall the happy time arrive, that, disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul? O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning and never decaying! Hail, O loving Jesus, my only pleasure and delight—the joy of my soul, and my portion for ever. Let my soul be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections. Deliver me from my vicious customs. Remove from me all baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues: O may I rather die than ever more offend thee by mortal sin! O may I prove my gratitude by my fidelity to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy

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countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy on my parents, friends, and benefactors. Have mercy on all my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Reform all abuses, and remove all scandals from thy Church. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us all in our respective necessities; the remission of our sins; the grace of final perseverance, and life everlasting. Amen.

ANOTHER PRAYER AFTER COMMUNION.

When received by the Sick as a Viaticum.

O my most gracious Saviour! what greater happiness or comfort could I expect! O wonderful condescension of my God! O what return shall I make him for his ineffable love! He, whom the saints, the angels, and the whole heavenly host adore, hath given himself entirely to me, and now really and substantially dwelleth within me! Without any other inducement, but his pure mercy, he hath vouchsafed to visit, comfort, and nourish my poor soul with the divine and heavenly banquet of his precious

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body and blood, with which he redeemed me on the cross. May honour, praise, and glory be for ever paid thee, O my sweet Redeemer Jesus Christ! O that I could now give thee as much honour and glory as is incessantly given thee by the whole choir of Heaven! Accept, O Lord, my heart as a thanksgiving offering for all thy favours and blessings. Accept my whole being, because by every claim of right and justice it belongeth entirely to thee.

And thou, O my soul, bless the Lord, and let all that is within thee praise his holy name. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord; magnify, praise, and glorify his holy name; because I have found the beloved of my soul. Prostrate at his feet like the penitent Magdalen, I will embrace him in spirit, and clasp him with the arms of inflamed love. And as I have actually received him on earth, may I not confidently hope for the perfect possession of him in Heaven? I can now fear no evil, because thou O Lord, art with me as my powerful guardian and protector! Give me therefore, thy blessing, O beloved Jesus! and establish an everlasting peace in my soul.

Thou art the God of my heart, my portion, and inheritance for ever. Let nothing in future be my comfort but thou my Lord Jesus, nor let any thing afflict me hereafter but my sins, and whatever is displeasing to thy divine Majesty. O Soul of Christ, sanctify me—Body of Christ, save me—Blood of Christ, purify me—Water, issuing from the side of Christ wash me—Passion of Christ, strengthen me, O good Jesus, gra-

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ciously hear me—hide me within thy wounds—suffer me never to be separated from thee—call me at the hour of death, and command me to come to thee, that I may associate with the Saints and Angels, and the whole choir of celestial spirits, to sing forth canticles of praise and glory to thy holy name for ever and ever, world without end. Amen.

ACTS OF VIRTUE AFTER COMMUNION.

To be used according to each Person's leisure or opportunity, as a three days' devotion after approaching the Altar.

First Day.

Now, whilst the plenitude of the Divinity dwelleth corporally within you; meditate most profoundly, with the blessed Virgin, upon the great wonders which the Almighty hath wrought in your favour.—Consider yourself as a living tabernacle, wherein resideth the Holy of Holies. Let this single reflection prevent all distractions, and keep your mind in perfect composure and recollection.

AN ACT OF CONFIDENCE.

"Now there was leaning on the bosom of Jesus one of his disciples, whom Jesus loved." *John* xiii. 15. What a glorious privilege was this which St. John had! What consolation must he not have felt from the impression of the Divinity! What delightful repose! Pour forth thy heart, as he did his, into that of Jesus, and abandon thyself to the most lively sentiments of confidence.

Behold! here he is, then, the treasure of my soul! I am now in possession of the Sovereign Good! O what advantage on earth can be compared to this! What glory! what comfort! to feel my God so near me! "My soul hath found whom she loveth: I have hold of him, nor will I ever let him go." (*Cant.* iv.) The first thought, O God, with which thy presence inspires me, is a sentiment of adoration and respect.

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Permit me, then, in union with the blessed in heaven, to offer thee my most profound homage. Yes, under those sacred veils, where thy love for me hath concealed the splendour of thy Majesty, I most humbly adore thee. I acknowledge thee as my Master, my Creator, and the supreme Arbiter of my eternal destiny. The less thou wouldst make thyself for my sake, the more real respect and veneration have I for thee. But these thoughts are absorbed in the greatness of my confidence; this I cannot contain, nor yet am I able to express it. If thou takest pleasure—if thou even enjoinest us to place our trust in thee, is it not in this mystery where thou dost communicate thyself without reserve, where thou literally verifiest that tender promise *of treating us no longer as servants, but as friends?* these words which thou never didst address to thy Angels or Prophets, thou dost accomplish for sinners in this Sacrament: yes it would be an insult offered to thee, not to have the greatest hopes in thy mercy; for it is not here, O God, that thou exercisest thy justice. Thou art glorious in heaven! all-powerful on earth! and terrible in hell! but in the Eucharist, thou art mild, consoling, sweet, and liberal. Ah, what canst thou refuse me, when thou hast given me thyself? And where is the confidence that can be too tender? Why should I envy the beloved disciple who leaned on thy breast at thy last supper, for dost thou not at present rest in my heart? O let me, then, be for ever inviolably attached thee! Let the sweets of thy presence so captivate my soul; that, disgusted with sin, it may be fixed in the contemplation

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of thee alone, and listen with docility, to thy holy inspirations. "All you, then, that doubt of the goodness of God, come now and learn! come and admire! come and taste with me his infinite mercies! come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul."—*Ps.* xiv. Who would have believed it? What! one of his disciples, not prostrate at his feet, but reclining upon his breast, and honoured with his particular affection. Yes, all this he hath done for him, and is ready to do the same for me also. "Behold the Lord, my Saviour: I will act confidently and I will not fear."—*Isaias.* "The mercies of the Lord I will sing for ever."—*Ps.* lxxviii.

AN ACT OF LOVE.

"Lord, where art thou going? why cannot I follow thee now? I will lay down my life for thee."—*John* xiii. "How can I consent to be separated from thee." (saith St. Peter to Jesus.) "No; I will never leave thee, were I to follow thee even unto death." This is a model of that generous love which a faithful soul should testify unto God, in the Holy Communion.

If I cannot approach thee, O my God, with as much confidence as thy Apostle St. Peter did; yet I come with equal warmth and sincerity to assure thee of my everlasting attachment. Accept, therefore the offering I now make thee not only of my whole being, but of all I possess. Unhappy and miserable should I think myself, were I not in the disposition of mind to sacrifice the most precious advantage this world can afford, at the first intimation of thy will. Dispose of the life thou hast given me, according to thy pleasure. I offer myself entirely to thee:

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my employments, talents, and every power and faculty of soul and body, that they may be ever and always employed in promoting thy honour and glory. In justice I am obliged, if necessary, to die for thee, since thou hast generously given up thy life for my salvation. But thy regard for me, O sweet Jesus, was not to be confined within the boundaries of this life; for after having loved me, even unto death, thou hast besides left me this divine food as a sensible pledge of thy affection. Ah, dear Lord, what more couldst thou possibly do for me? and how ungrateful a wretch would I not be if so wonderful marks of thy tenderness were not capable of exciting the most lively sentiments of love and gratitude in my soul? The very damned would then be less culpable than I; for if they do not love thee, it is because they cannot possibly love thee, and therefore thou dost not expect love from them. But I can love thee, because everything induces me to love thee, and thou art even mercifully pleased to command that I should love thee with my whole heart, &c. O thou Eternal Beauty! too late have I begun to love thee. O amiable Lord! who art ever lovely, and never sufficiently beloved. I consider every moment of my life as lost, which has not been consecrated to thy love. Accept, at least, the remainder thereof. If I cannot love thee as much as I could wish, or as much as thou hast loved me, or as much as thou dost deserve, yet I will love thee as much as I am able. Angels of Heaven! O Mother of God! and all ye Saints! lend me now your hearts; for I have, alas! but one to love my

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God, and that too small, and too much polluted with the love of creatures. Diminish in me, O Lord, all other advantages, provided thou dost grant me an increase of divine charity. I imagine, O my God, that thou art now enkindling this sacred fire within my breast, and that I could answer thee with as much confidence as St. Peter.—"Lord, thou knowest I love thee," and that for thy sake alone, I love thee with my whole heart, without reserve, firmly resolving never to fix my affections on anything besides thyself. Yes, I am content to find nothing but disgust, bitterness, and affliction in every other attachment, that I may be thus happily compelled to repose in thee for ever. O establish now, a solid, efficacious, lively, ardent, and persevering love within my heart; though thou remain therein but for a few moments, let the effectual influence of thy grace for ever remain behind. "My beloved to me, and I to my beloved."—*Cant.* xvi. "Thou knowest Lord that I love thee.—*John* xxi.

Second Day.—AN ACT OF SUPPLICATION.

Our Saviour's Last Supper was one continual prayer, which he offered up for his Apostles; and a most pressing invitation to solicit favours from him. "O Holy Father," says he "preserve those whom thou hast given me: for them I ask. Peter I have asked for thee. Until now you have not asked for anything: ask and you shall receive." Here he exhorts us to pray for all those graces we stand most in need of. He further adds a most affecting and solid instruction, recommending them earnestly to persevere in his service: "Remain," says he, "In my love." He forewarned them of the trials they were to undergo; he inculcated certain precepts; he reproached them with some of their most striking defects. In this manner will he also speak privately to your heart: he will make make known

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his will to you; he will tell you many things of which you have no notion, or which you disguise to yourself. Listen to him then without doubt, as the Apostles did, and ask him questions, with the most sincere desire to accomplish his holy will.

Thou art present within me, O inexhaustible Source of all Good: thou art full of tenderness, and ready to shed all thy favours upon me. O shower them down most abundantly. Consider my manifold wants: consider the immensity of thy power. Transform me, therefore, into a new man. Divest my heart of whatever is displeasing to thee. Adorn it with whatever may render me acceptable in thy sight; purify my body; sanctify my soul; let me share in the merits of thy life and death. Unite thyself to me; unite me to thyself: live thou in me, that in thee I also may live, and never have life but for thy sake. Grant me those graces of which thou knowest I stand most in need. Grant the same to all those for whom I am bound to pray. Canst thou refuse me anything, after what thou hast done for me? What may I not expect from thee, since thou hast given me thyself? "I will not let thee go until thou dost bless me."—*Gen.* xxxii. 26. "Do to thy servant according to thy mercy."

AN ACT OF CONTRITION.

In crowning the innumerable gifts thou hast already bestowed upon me, with the inestimable favour of giving me thyself, thou desirest to convince me that I should live but for thy sake alone, O God of goodness and mercy! This, O Lord, is what I also most fervently wish. I

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would have all my thoughts, words, actions, and whatever designs I may form or put in execution, for the time to come, always directed by a perfect resignation to thy holy will. I desire that my health, fortune, strength, reputation, talents, of mind and body—in a word, whatever relates to me, either interiorly or exteriorly, may be entirely disposed of to thy honour and glory. I consecrate the remainder of my life, without the least reserve, to thy divine service. I now make an offering unto thee, of whatever pains or sufferings I may hereafter undergo in my last sickness, and cheerfully accept of whatever crosses thou mayest henceforth be pleased to afflict me with. "Into thy hands, O Lord, I commend my spirit."—*Ps.* xxx.

Third Day.—A Resolution of Amendment.

"That the world may know that I love the Father; and as the Father gave me a commandment, so I do: Arise, let us go," saith Christ.—*John* xiii. Instantly, and without hesitation, to execute his will. Such is the generosity with which we should now, and at all times, resolve to execute, in every particular, the commandments of the Almighty.

Behold, O my God, the moment is now come wherein I am to sacrifice those inclinations to thee, which thou hast so often demanded, and which I was so miserably slothful as to have refused thee. I now see the danger to which my sluggish languor has exposed me, and am determined to avoid it. I will labour incessantly against my vicious habits. I am determined to quit the immediate occasion of sin. I pledge myself to thee, and am satisfied to be treated as thine enemy, if those promises be not

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most sincere and determined. I will no longer resist thy inspirations, nor allow myself those pleasures which thy law forbids, nor expose myself to the danger of offending thee. There shall be no more remissness in my duty, nor languor in my devotion. I do not make these promises through a spirit of presumption—I am convinced of my own insufficiency, and know, that, if abandoned by thee, I must necessarily fall back into all my former disorders; but, being now united to thee, I flatter myself, that in spite of my frailty, I shall constantly persevere in thy grace. Why should I not find the same strength in this divine Sacrament which thy glorious martyrs have derived from it? It was here they imbibed that generous spirit of suffering which could brave the power of tyrants, and smile on the horrors of death.—And art thou now less faithful, less liberal, or less able to fortify me against the attacks of the enemies of my salvation? No. Come, then, it is full time I should begin the work of my salvation. Thy will has been sufficiently declared to me; I will hesitate no longer to put it into execution, how great soever the conflict may be against myself and the world. In fine, let me feel, O Lord, an experimental conviction of such a reformation of life, as may edify those whom my past conduct has scandalized, by convincing them that I do now really love thee. "Arise, let us go; I have sworn, and am resolved to keep thy commandments."—*Ps.* cxviii. "Confirm, O God, what thou hast wrought in us."—*Ps.* lxxvi.

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AN ACT OF THANKSGIVING.

"And having sung a hymn, they went out." The Apostles did not quit the room until they had previously testified their gratitude for so signal a favour; and it is our Saviour himself who showed them the example; for when he was just going to bless and consecrate the bread, he lifted up his eyes to his heavenly Father, to return him thanks for having bestowed this favour upon mortals; "And giving thanks, he blessed and broke," &c. Conclude your Communion in like manner with the most tender effusions of gratitude to God.

When I reflect, O Lord, on the many favours thou hast conferred on me, I am overwhelmed with confusion, and feel my heart penetrated with so deep a sense of gratitude as cannot be expressed. I find myself, as it were, encompassed on all sides, and pressed by thy goodness. It is thou thyself, O Lord, who lovest me, in all those creatures from whom I receive any benefit or advantage. My parents, from whom I received my existence, or my friends who have given me such proofs of their tenderness, are but the instruments of thy providence and the channels of mercies in my behalf. Thou art not only the God of the universe, but thou art also, in a particular manner, my God! So interested art thou in all that relates to me, that thy attention seems as if it were entirely fixed on me alone. Thou hast given me all thou hast made, all that I am, and all that thou art thyself: cannot I, therefore, with as much reason as David, call thee, "The God of my salvation, and my mercy: my refuge and my support: my treasure and my inheritance!" Nay, more, dost thou not at present vouchsafe to become my very subsistence, by not only giving

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thyself to fortify my weakness, and as a pledge of eternal life, but also that I may be nourished with thy very flesh and blood? How great, therefore, must my ingratitude be, if I do not make a cordial return for so infinite love! O my God, suffer me sooner to forget myself, than to be ever unmindful of this great favour. Although I have been treacherous, fearful, and a prevaricator, yet I shall never be guilty of ingratitude, since I should blush at this vice, even in my commerce with men. But still what return can I make thee, being of myself insolvent, indigent, and miserable? Behold! the treasure is at hand! the gift I have now received from thee enables me to repay thee for all thy other benefits. The sacrifice of all that I am, or have, is not worthy to be presented to thee; but in offering thee thyself, I consider my debts as abundantly discharged. May thy infinite merits be for ever exalted, for having given me excellent means of repaying to the full, the infinite obligations I owe thee. "What return shall I make to the Lord for all those things which he has given unto me?"—*Ps.* cxv. "He hath made a memorial of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.—*Ps.* xc.

Do not limit the devotion of this day to the foregoing prayers, but rather consider it as entirely consecrated to Jesus Christ, that by this means you may literally accomplish the precepts of the Holy Ghost: *Let no part of a good day escape without profit.*"—Eccles. xiv. Recollect frequently this great action; and read some pious book to nourish and enliven a spirit of devotion. Remark (or if convenient, write down) some of those tender sentiments and good resolutions, with which you were affected at the

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time of Communion: the recollection of them will serve as a bulwark to guard you against the attacks of tepidity or dryness. But, above all, endeavour to regulate your conduct for the time to come, in such a manner as to be enabled to say with St. Paul, "I live; not I, but Christ Jesus liveth in me." In a word, let your Redeemer only, for the future, think, speak, and act in you; and let nothing remain in you that is unworthy of him; for no scandal can be more injurious to our holy religion, than for Catholics, after communicating, to lead disedifying and unchristian lives.

THE SEVEN PENITENTIAL PSALMS.

ANTHEM.

Remember not, O Lord, our offences, nor those of our parents, neither take thou vengeance on our sins.

I.—Psalm vi. *Domine, ne in furore.*

The Psalmist prays to be healed from sickness, and implores pardon for his sins. After obtaining his request, he exults over his enemies.

O Lord, rebuke me not in thy indignation: nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak: heal me, O Lord, for all my bones are shaken.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Return, O Lord, and deliver my soul: O save me for thy mercies' sake.

For in death there is none that is mindful of thee: and who shall confess to thee in hell.

I have tired myself with my groanings; every night I will wash my bed; I will water my couch with my tears.

My eye is disturbed with rage; I am grown old amidst all mine enemies.

Depart from me all ye that work iniquity:

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for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled: let them be turned back, and put to shame very speedily.

Glory be to the Father, &c.

II.—Psalm xxxi. *Beati quorum.*

The Psalmist declares all those happy, whose sins are forgiven; and, from his own example, and that of the saints, exhorts all to seek this beatitude, and to avoid brutal obstinacy. Rewards and punishments are proposed.

Blessed are they whose iniquities are forgiven: and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin; and in whose soul there is no guile.

Because I was silent, my bones grew old: whilst I cried all the day.

For day and night thy hand was heavy upon me: I am converted in my anguish, whilst the thorn is fastened.

I have acknowledged my sins to thee: and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord: and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee: in a seasonable time.

Yet, in the deluge of many waters: they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me: my joy, deliver me from them that encompass me.

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I will give thee understanding, and I will instruct thee in the way in which thou shalt go; I will fix my eyes upon thee.

Do not become like the horse and the mule; that have no understanding.

With bit and bridle bind fast their jaws: who do not approach thee.

Many are the scourges of the sinner; but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just: and glory, all ye upright of heart. Glory be to the Father, &c.

III.—Psalm xxxii. *Domine, ne in furore.*

The Psalmist, in sickness, and neglected by his friends, begs of God to pardon his sins, and to assist and heal him.

O Lord, rebuke me not in thy indignation: nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace in my bones, because of my sins.

For my iniquities are gone over my head: and, as a weighty burden, are become heavy upon me.

My sores are putrified and corrupted: because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roar in the groaning of my heart.

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O Lord, my desire is before thee: and my sighing is not hid from thee.

My heart is troubled, my strength hath left me: and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near: and stood up against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me, spoke vain things: and studied deceits all the day long.

But I as one deaf, did not hear: and as one dumb, that opened not his mouth.

And I became as a man that heareth not: and that hath no reproof in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord, my God.

For I said, lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges: and my sorrow is always in my sight.

For I will declare my iniquity: and I will think of my sin.

But my enemies live, and are become stronger than I; and they are multiplied who hate me unjustly.

And they that return evil for good have detracted me: because I followed goodness.

Forsake me not, O Lord, my God; depart not from me.

Come unto my aid, O Lord; the God of my salvation.

Glory be to the Father, &c.

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IV.—Psalm l. *Miserere.*

The Psalmist begs pardon for the sins of adultery and murder, not through the Mosaic sacrifices, but through Christ, who was to come and establish his Church, and by his sacrifice appease the injured justice of God.

Have mercy on me, O God, according to thy great mercy: and according to the multitude of thy tender mercies, blot out mine iniquity.

Wash me yet more and more from my iniquity: and cleanse me from my sin.

Because I know my iniquity: and my sin is always before me.

Against thee only have I sinned, and done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold, I was conceived in iniquities: and in sins hath my mother conceived me.

For behold thou hast loved truth: the secret and hidden things of thy wisdom thou hast made known to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that are humbled shall rejoice.

Turn away thy face from my sins: and blot out all mine iniquities.

Create in me a clean heart, O God: and renew an upright spirit within me.

Cast me not away from thy face: and take not thy holy spirit from me.

Restore unto me the joy of thy salvation: and confirm me with a perfect spirit.

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I will teach thy ways to the unjust: and sinners shall be converted to thee.

Deliver me from blood, O God, the God of my salvation; and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, obligations, and whole-burnt offerings: then shall they lay calves upon thine altar.

Glory be to the Father, &c.

V. Psalm ci. *Domine exaudi.*

The Psalmist begs for mercy upon Sion, that he will raise out of it his Church, to which kings and people may come and praise God. A prayer of the poor man, when he was anxious, and poured out his supplications before the Lord.

O Lord, hear my prayer: and let my cry come unto thee.

Turn not away thy face from me: in what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke, and my bones are withered like fuel for the fire.

I am smitten, and my heart is withered like grass: because I forgot to eat my bread.

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Through the voice of my groaning, my bones have cleaved to my flesh.

I am become like a pelican of the wilderness: I am become like a night-raven in the house.

I have watched, and am become as a solitary sparrow upon the house-top.

My enemies upbraid me all the day long: and they that praised me swore against me.

For I did eat ashes like bread, and mingled my drink with my tears.

Because of thy wrath and indignation: for having lifted me up, thou hast cast me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, remainest for ever: and thy memory is from generation to generation.

Thou shalt arise and have mercy on Sion: for the time to have mercy on it is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord; and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath regard to the prayer of the humble, and he hath not despised their petition.

Let these things be written unto another generation; and a people to be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: the Lord from heaven hath looked *down* upon the earth.

That he might hear the groans of them that are in fetters: that he might unbind the children of them that are slain.

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That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

In the assembling of the people together in one, and kings to serve the Lord.

He answered him in the way of his strength: Declare unto me the fewness of my days.

Call me not back in the midst of my days: Thy years are from generation unto generation.

In the beginning, O Lord, thou foundest the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest: and they shall all grow old as a garment.

And as a vestment thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, &c.

VI. Psalm cxxix. *De profundis.*

The Psalmist earnestly begs pardon, foretelling Redemption through Christ.

From the depths I have cried unto thee, O Lord: Lord hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord! Lord, who will endure it?

For with thee there is merciful forgiveness; and on account of thy law I have expected thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

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Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all its iniquities.

Glory be to the Father, &c.

VII.—Psalm clii. *Domine exaudi.*

The Psalmist prays that God would not regard him according to his merits, but look upon his miseries, and deliver him from them, and also from his enemies.

O Lord, hear my prayer; give ear to my petition in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath humbled my life to the earth.

He hath made me dwell in darkness, as those who have been dead of old: my spirit is in anguish upon me, and my heart is troubled within me.

I remember the days of old; I meditated on all thy works: on the works of thy hands did I meditate.

I stretch forth my hands to thee; unto thee my soul is as earth without water.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning; for I have hoped in thee.

Make the way known to me wherein I shall walk; for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord; to

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thee have I fled: teach me to do thy will, for thou art my God.

Thy good Spirit shall conduct me into the way of righteousness; for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring forth my soul out of tribulation: and in thy mercy thou wilt destroy mine enemies.

And thou wilt destroy all those that afflict my soul; for I am thy servant.

Glory be to the Father, &c.

PRAYER.

May the all saving merits of the sacred passion of my Lord and Saviour Jesus Christ guard and protect me through life, and defend me at the hour of my death. May it be my delight to draw all my hopes, all my pleasure, and all my consolation in life, from the sweet wounds of my Jesus.—Amen.

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LITANY
FOR
First Communion.

Lord, have mercy on me.
Christ, have mercy on me.
Lord, have mercy on me.
Christ, hear me.
Christ, graciously hear me.
God the Father, my Creator. *Grant me grace to make my first Communion worthily.*
God the Son, my Redeemer. *Grant, &c.*
God the Holy Ghost, my sanctifier. *Grant, &c.*
Holy Trinity, one God. *Grant, &c.*
Holy Mary, *Pray for me, that I may make my first Communion worthily.*
My holy Angel Guardian, *Pray, &c.*
My holy patrons, *Pray, &c.*
St. Aloysius Gonzaga, *Pray, &c.*
St. Stanislaus Kostka, *Pray, &c.*
St. Philomene, *Pray, &c.*
St. Virginia, *Pray, &c.*
St. Rose, *Pray, &c.*
Angels and Saints in Heaven, *Pray, &c.*

Lamb of God, who takest away the sins of the world, *Spare me, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear me, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on me, O Lord.*

Christ, hear me.
Christ, graciously hear me.

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Prayers for Holy Mass,

BEFORE COMMUNION.

Beg God's grace to communicate worthily.

LORD, I come into your sanctuary to seek the life and food of my soul. Am I innocent enough to appear before you, and to unite myself to you? O God, judge me, and be pleased to make your judgment known to me. The holy nation only ought to receive you; those who are penetrated with a sincere desire of pleasing you. Unjust men and sinners are unworthy to approach you: permit me not, O Lord, to be led away by them. Teach me, O Lord, to discern your adorable body, and to know the price of your precious blood. Why should my soul be seized with anguish and sadness at the sight of your altars? Hope guides me, and love calls me to them. Enlighten me, O Lord; make the flambeau of faith shine in my eyes. Never let me dishonour you by a pro-

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fane and sacrilegious worship. Purify my heart; support my weakness. Send me from above that sublime wisdom which makes youth, and the most inconsiderate years of our lives, sensible of the dignity of your sacraments, the holiness of your laws, and the Majesty of your presence. I hope in you, O Lord; you inspire me with that confidence which brings me to your holy mountain: though I am frightened by my unworthiness, I am encouraged by your goodness. I shall receive into my breast a God who is afraid of losing me, and who wills my salvation. I will publish his praises! I will admire the prodigious effects of his divine charity!

O Almighty God! who gives the bread of heaven to us who live on the earth, give me all the fervour of those blessed souls who reign with you in your blessed abode. Amen.

AT THE CONFITEOR.

Humble yourself at the sight of your sins.

I have sinned, O Lord; I have violated your commandments. All that ought to have made me agreeable in your eyes has been employed in making

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me culpable. My thoughts, my words, my actions—all that is within me, and all that derives from me, I ought to direct to your glory. You gave me a being only to love and obey you : I have seldom submitted to the duties of obedience, and have been unfaithful to those of love. I confess it—I own it—I acknowledge it to my shame and confusion. I will not seek to justify myself before you. It is through my fault, yes, through my own fault, that I have sinned ; I cannot too often repeat it, to pay homage to truth, and to confound my pride. Your inspirations, assistance, and grace, have never been wanting to me, but I have slighted them. You gave me an upright heart ; you engraved on my soul principles of religion and justice, but I have misused them. My faults have been frequent, multiplied, and even very great, since they have been sufficiently so to displease you. O my God ! shall I dare present myself at the banquet of the elect, there to eat the food of angels !

Holy Virgin, who was the Temple of the Word, made flesh ; Holy Precursor,

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angel of the desert, who prepared the way; faithful disciples, who listened to him with so much docility, and who received him with so strong faith in this mysterious banquet. Blessed souls, who now possess him in heaven, and who partake, without shade or darkness, of all the treasures of his divinity, join me, and ask for me pardon and grace. You will speak to him, and he will graciously hear you; his mercy itself will speak, and appease his anger.

O my God, that I could but receive you into a heart as pure as is that of your holy Mother; as penitent as that of your greatest prophet; as tractable as those of your disciples; as fervent as those of all the blessed whom you have crowned. I know that their affection and sentiments are beyond my weakness: if I cannot possibly possess them, may I be allowed at least to desire them. Amen.

AT THE KYRIE ELEISON.

Beg for Mercy.

Have mercy on me, Lord. Alas! if you observe all my iniquities, I cannot subsist before you: how then shall I be

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able to unite myself to you in so intimate a manner? Man, compared to you, is no more than a contemptible collection of errors, infirmities, and weakness; how then shall I dare approach you? If you did not look on me with eyes of mercy, I should be annihilated by only one glance of your justice. But the happy days of indulgence and propitiation are not yet over for me; the days of wrath and vengeance are deferred; I can call upon your name; I can call upon you, my Saviour and my Father; I am present here in your temple, where tokens of your goodness alone are discovered; before an altar where you are present only to distribute your graces. I will then approach this throne of mercy with confidence, saying, Lord have mercy on me. I say it with the same compunction as David, and faith as the blind man of Jericho, forget my sins, dispel my darkness. This mysterious banquet was only prepared for the children of light; your goodness calls me to it; your mercy alone can make me worthy to be admitted. Amen.

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AT THE GLORIA IN EXCELSIS.

Give Glory to God, and beg his Peace.

Glory be to God on high; and peace on earth to men of good will. This canticle was sung by the angels at the manger in Bethlehem. Shall I not sing it again, Lord, now I see you hidden under the dark veils which cover you? What a glory, to see the all-powerful God, who is seated above the heavens! What peace, what comfort, on earth, to those of good will! Glory be to God! whose justice is satisfied by the perpetual sacrifice of so noble a victim; peace and comfort on earth to men of good will, and who see daily a God, as it were, annihilate himself to save them, and feed them with his own substance. I praise you, O Lord, I bless you, I adore you, I love you. I am astonished, ravished, and overjoyed, at so many miracles of generosity and love. Shall I draw no advantage from them? Shall I let them be of no use, by the criminal dispositions of my heart? Have I a mind to perish, notwithstanding all the sacrifices you offer to save me? Shall I also slight that peace which you offer me? Shall

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I not strive to acquire that good will which is the source of it? O my God, calm that cruel war which rises so often in my heart, and makes the flesh fight against the spirit. Avert, especially, that criminal and seditious war which sinners denounce in fighting against you. Amen.

AT THE EPISTLE AND GOSPEL.

Beg that God will grant you his grace to practise the rules of conduct therein contained.

O my God, what would be the effect of barren affections, if I did not hear your divine word, which is declared to me by your Prophets, Apostles, and Evangelists? How ought I to be struck with astonishment at the threats, and softened by the promises they make me in your name, and which you yourself inspired! The gospel is your work; all that is in it comes from your divine knowledge. Engrave in my heart these heavenly truths which carry with them all the weight of your authority. Let this sacred flambeau light and guide my steps in the paths of justice, and say to me incessantly, what formerly Moses said to the Jews: that is what the Lord says;

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that is what he commands you; that is what he forbids.

Oh, holy laws! Oh, sublime and salutary maxims! Alas! I have a thousand times forgotten and shaken you off; but the God of truth, in uniting himself to me, will grant me the grace to comprehend, and strength to practise your holy precepts. Amen.

AT THE CREED.

Make an Act of Faith of the real Presence of Christ in the Eucharist.

I do not only believe, Lord, that you are existing in three distinct persons, who, notwithstanding their distinction, are only one indivisible substance, but I also believe you are here really present, to give yourself to me. I believe that you renew, in this sacrament of your body and blood, the same mysteries that I read in your gospel; I find in it again the mystery of your birth; in seeing you on the altar, as newly born, and wrapped up in swaddling clothes, little known, except by the heavenly spirits and the humble. The mystery of your hidden life, in seeing you forgotten and left; the mystery of your death, in seeing you

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sacrificed every day upon this altar, as you were upon the cross; the mystery of your interment, in seeing you buried in the tabernacle as in a tomb; the mystery of your resurrection, in seeing you feed men with your glorious flesh, which is freed for ever from the empire of death. I will then no longer envy the happiness of those who saw you during the course of your mortal life. I will neither experience the concern nor impatience of those kings and prophets who longed so much to see you. My faith discloses to me here all that the kings and prophets wished with so much eagerness to see.

AT THE OFFERTORY.

Offer yourself to God, and beg of him to make you a perfect Christian.

Lord, what the priest offers you, is as yet only a terrestial substance; but by the virtue of your word, it will soon become the body of Jesus Christ. O, all-powerful God, I offer you my heart—I offer you my soul—I put it into your hands; be pleased to change it, to transform it, and consecrate it. Say but one word and it will be sanctified; draw

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again therein your image, that has been so often disfigured or defaced by sin; change its wicked inclinations into that happy bent which makes virtue loved. Destroy, annihilate this man of sin which is within me, with as great speed as you are going to destroy these substances, of which no more will remain than the sensible appearances. By the help of your grace, and my fidelity in corresponding to it, may I become suddenly a heavenly creature, and one worthy of possessing you on earth, and of reigning eternally with you in heaven.

AT THE LAVABO.

Beg of God the purity necessary to communicate worthily.

O pure and holy God, who heretofore said to one of your disciples, if I do not wash you, you shall have no share with me; pour now upon me the salutary effusions of your grace, which washes and purifies our souls. I am going to present myself at your sacred table; I shall partake of that bread of life which ought only to be received by the children of your kingdom. I shall receive that hidden manna which is only proffered to those who overcome the world

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and sin. Am I of the number of those who have vanquished it? Alas! it has conquered me, and I have been so unfortunate as to yield to its empire. Deface then, O Lord, even to the least track, these shameful defects it has left in my heart; let me not perish with the impious. If I have not walked in innocence, deliver me from my iniquities.

AT THE PREFACE.

Join the Saints and Angels in their homage to Jesus Christ.

What do I hear? It is the voice of your minister, who bids me forget the earth, to raise my mind and heart to heaven. What is it that I there see? O great God! Angels who adore you, heavenly powers who abase themselves before you, pure souls who contemplate, love, and admire you, and whose delight is to be with you. Alas! how sufficient to humble me is this sight! What! shall I receive into me this same God who reigns in heaven with so much glory! Ah! Lord! I am not even worthy to join my voice in the canticles of the saints. You have given me leave, O my God, and I will beg of them all to help my weak endeavours. Holy,

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holy, holy is the Lord God of Hosts. All heaven echoes with his praises, all the universe is filled with his glory. He is going to descend into me! He is going to unite himself to me. I am not capable of honouring his greatness; and he vouchsafes to communicate to me all the plenitude of his divine nature.

AT THE BEGINNING OF THE CANON.

O my God, my prayers ought never to be more fervent, more extensive, nor more agreeable in your eyes than at this moment, that I am almost on the point of receiving the sovereign disposer of all graces. Propitious God! graciously hear my prayer. Bless the holy church to which you have united me by the grace of baptism, and which now opens to me its treasures, in giving me the body and blood of its divine spouse. Bless the pope, bishops, and priests; diffuse a spirit of zeal and sanctity on those whom you call to the sacred ministry; support in them purity of faith, and make me always docile to their instructions. O my God, look down with the eyes of mercy upon this island; bless, direct, and preserve our queen, her royal

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family, her councillors, the members of her parliaments, and the magistrates of her kingdoms. Cast a favourable look on the faithful who assist with me at this holy sacrifice; support the weak, comfort the poor and afflicted, convert sinners, give light to the blind, reclaim those that are hardened in sin. I offer you, O Lord, my prayers for all, because I know you are the God of all, and that you will have us make but one body, and be animated by the same spirit.

AT THE ELEVATION.

Adore Jesus Christ, really present in the Eucharist.

Here is my Saviour and my God! He is hidden that he may not dazzle me with the brightness of his glory. What appears is no more. Terrestrial substances are destroyed, and replaced by the adorable flesh of my Saviour; of a God-man who is not to be seen. Some words have in an instant wrought these wonderful prodigies! Yes, it is the king of heaven! it is the king of the world! the ruler of nations! who is now hidden under these appearances! Come, then, let us adore the Lord, and fall down before him. Let us bend our knees before

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the Lord that made us, for he is our God, and we are his people.

O sovereign master of all nature, I adore thee; and the more I think myself obliged to humble myself in your presence, the more I am moved at the favour you do me, in giving me yourself, the more I am astonished at the honour I shall have, in receiving into my breast him before whom all knees bend, in heaven, earth, and hell. The heavens are open! the holy of holies is come down upon the earth! An altar is now the throne where the Most High resides! The angels surround him, and, with the most lively sentiments of respect and love, they make him amends for the contempt, forgetfulness, and indifference of men. What do you do, Lord, whilst those sublime intelligences prostrate themselves before you? You think of my salvation. You offer yourself to your Father as a victim of propitiation for the sins of the living and the dead. You burn with a desire of uniting yourself to me; you invite me tenderly to open my heart to you. O king of glory! why do you thus run

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after me, a vile creature? In what can I have deserved your eagerness? Alas! I have a thousand times made myself unworthy of it by my sins. What do I say! Are you not here to blot them out? Do you not offer yourself to the Divine Justice as a victim for the redemption of sinners? O God! look upon your Christ. I can in nowise appease and satisfy your justice, but I do not come alone to the throne of your grace; I offer you, with myself, your beloved Son. If you see nothing in me, but the image of sin, you will find in him the most pure and perfect sanctity. Look upon this spotless Lamb, stretched out as dead upon this altar; hear the voice of his precious blood; he sheds it on me, to purify me, and it is through him that I shall become worthy to unite myself to him. It is after having offered him to you as a victim, that I shall have the confidence of receiving him as my food.

AT THE PATER NOSTER.

Apply to Communion the Seven Petitions of the "Our Father."

O my Father, who reigns in heaven, come and reign in my soul. Come, sanc-

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tify it by your presence; come, subject it to your will, and make it pliant and docile to the inspirations of your grace. Feed it this day, with the mysterious bread which assuages its hunger and preserves its health and strength. Root out of my heart all sentiments of hatred and revenge, forgive me as I forgive others. Give me that wisdom which avoids temptations, and that strength which comes off victoriously when they are inevitable. Deliver me from all those evils which oppress me, and give me so much uneasiness. I come to you, as a son to his father, to be fed; as a guilty servant to his master, to be reconciled; as a subject to his king, to be protected; as an afflicted person, to his only resource, to be comforted.

AT THE AGNUS DEI.

Lamb of God, who takes away the sins of the world; pure and spotless victim, who alone can satisfy the justice of an offended God; vouchsafe to let me partake of the merits of your sacrifice and of your innocence. What lessons do you give me of humility, pa-

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tience, meekness, and charity! Imprint these truths in my soul, that it may be an agreeable abode for you, where you may be able to rest as in the residence of peace.

AT THE PRIEST'S COMMUNION.

Alas! am I to receive my Lord and my God, my spouse, my judge, my father, my friend, and my all? Ought I not be terrified at his grandeur and humbled at my own unworthiness and baseness? Inspire me, O Lord, with all the sentiments of humility, fervour, and love I ought to have in approaching so holy and tremendous a mystery. Say only one word of salvation to my soul; since you are so good as to unite yourself to me, prepare me for the honour you design me.

AT THE LAST GOSPEL.

O Word made flesh! how hidden and annihilated are you to give yourself to me! You, who are the light and life of the world, enlighten me; disclose to me your dignity and your charms. May all the sentiments of respect, admiration, gratitude, and love crowd into my mind and penetrate it. To communicate is to

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receive a God. How ought I to be struck and moved at so holy and tremendous an action! All who receive him become the children of God. What an advantage! what a happiness! what a glory! they are united to a God who is full of grace and truth. O moving grace! O divine truth! August dignity of the children of God! they become children of grace and truth! What strength, what light, what exaltation, in a sacrament which unites man to God! I lose myself, Lord, I forget myself in the depth of your mysteries, and in the immense ocean of your mercies. I will keep close to you by the bonds of love, which is the only sentiment that can correspond to your favours.

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Pious Reflections

AND ACTS BEFORE HOLY COMMUNION.

To reap due advantage, and draw great fruit from this sacred banquet, we must not confine our preparation or thanksgiving to the morning or day of communion, but make it the constant occupation of our whole lives; so as to be taken up either in preparing ourselves for this heavenly food, or in returning thanks for having received it. Therefore, when preparing, let your aspirations during your work and occupations be,

FIRST—*Of supplication to our Lady, for grace to receive worthily.*

O Mother of Mercy, Refuge of sinners, obtain for me purity, contrition, humility, &c. [The same to your good angel, special patrons and patronesses; for example:] O my good angel, it is your Lord, as well as mine, that I am going to receive, help me to receive him worthily, &c.

SECOND—*Of Desire; ardently wishing that you had all possible fervour to receive Jesus.*

O my God, I have nothing good in myself, but I desire now more than ever, to receive you worthily; to have more faith, more hope, &c.

THIRD—*Of Humility, frequently acknowledging your unworthiness.*

Lord, I am not worthy to receive you, on account of my great and innumerable sins; not worthy on account of the little service I render you; of the little love I bear you, &c. Speak only the word, and my soul shall be healed. You can, dear Jesus, with one word, supply everything that is wanting in me. Do it then, dearest Saviour.

On the day of Communion, place yourself in the presence of God; invoke the intercession of our blessed Lady, and of all the Saints and Angels; imagining that perhaps

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this may be the last communion you will ever make: were you sure it would be so, with what devotion and recollection would you not perform it? Then make your intention. After which, prepare, by acts of faith, hope, charity, &c.

FAITH.

My God, I firmly believe all the truths the Holy Catholic Church believes and teaches; and, in particular, that what I am going to receive is the true body, blood, soul, and divinity of my Lord Jesus Christ, under the form of bread, whole, entire, and glorious, as he is in heaven; the same that was born of the Virgin Mary, and that suffered under Pontius Pilate; that was crucified, &c. I believe it, and am convinced of it, more than if I saw it with my very eyes, because you have revealed it, who are all truth; and in this faith I will live and die with your holy grace.

[We can do nothing better than repeat, enlarge, and enliven such acts before communion; for, in proportion as our faith increases, our devotion must also increase.]

HOPE.

What may I not hope for by receiving you, my merciful, my bountiful Saviour? With one touch, or one word, you gave hearing to the deaf, sight to the blind, speech to the dumb, strength to the lame, health to the sick, and even life to the dead; therefore you may now, my dearest Jesus, as easily give me whatsoever I want for soul or body; you come for no other end but to do me good, and fill me with your blessings. Come then, sweet Jesus! come and help this miserable soul of mine; see what poverty there is here, there is nothing in me fit for your reception; adorn yourself the habita-

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tion you are pleased to come into; give me your love, give me, &c.

LOVE AND DESIRE.

As the hart pants after the fountain of waters, so my soul pants after you, my loving Jesus. I most ardently long and desire to receive you, not only that I may be freed from all my evils and miseries, but chiefly that I may have the happiness of embracing you, and of being united to you. Come, then, dear Saviour, and take possession of my heart, &c.

HUMILITY AND CONTRITION.

But how can I dare come near you, who are the great God of heaven and earth, being what I am? Though I were an angel I should not be worthy to appear before you, how unworthy then must I be to receive you into my breast, being so wretched a worm, and, what is much worse, so ungrateful a sinner, that has so often crucified you! Ah, Lord, I am not worthy, but what can I do for my sins, but humbly confess them, and heartily repent of them? This is what I do, by your grace, to the best of my power, and wish to do it infinitely better. Ah, my loving God, I am heartily sorry above all things for my sins, not so much for the punishment I have incurred by them, as for having offended and abused so good a God as you are, whom I love with my whole heart and soul, and would not offend once again, for millions of worlds. Oh, strike me dead, my God, rather than permit me to be so ungrateful to you for the future.

When near communion, raise in yourself great devotion.

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Imagine you see all heaven paying their homage to their sovereign King, and that you are surrounded by the angels, who adore him with the most profound respect.

At the Confiteor, renew your sorrow for your sins. When the priest gives the absolution, receive it with an humble confidence and gratitude. When you hear "Behold the Lamb of God!" &c., enliven your faith of the real presence. When you hear "Lord, I am not worthy," &c., humble yourself in a most profound manner, say the same over and over till you receive. When the Priest says "Corpus Domini," &c., "May the body of our Lord Jesus Christ keep thy soul to life everlasting. Amen." Burn with an ardent desire that Jesus may take entire possession of your heart, soul, and all your affections; and that he may deliver you from the tyranny of your enemies, and so unite you to himself, that nothing may evermore separate you from him; to which effect you may say as follows:

Come, dear Jesus, come, and receive me; come, and take possession of my soul and body; of my will, memory, and understanding; of my thoughts, words, and actions; of every look, step, breath, and motion; in fine, of all that I am and have. Come, and deliver me from all my spiritual enemies. Come, dear Jesus, and unite me strictly to you. Come, and make me one with you. I do now, my dearest Jesus, receive you in the best manner I can, into this my poor heart; do you one day receive me into your heavenly habitation.

Pious Reflections

AND ACTS AFTER COMMUNION.

FIRST ACT OF ADORATION, ACCOMPANIED WITH HUMILITY.

Immediately after receiving, imagine you see your Divine Saviour seated on a throne in the centre of your heart, then, prostrate in spirit, adore him with a most profound act of

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adoration, lose yourself in admiration of the infinite condescension of the Divine Majesty, and let your heart speak its own feelings, either in silence, or in words to the following effect:

Is it possible! Is it possible! that what makes the happiness of all saints and angels should be my food? Is it possible that I should be so happy as to receive you, my God, and you so good as to give yourself to me in so endearing a manner? Is it possible that so miserable a creature should be so favoured? Is it possible so great a Majesty in so vile a place? so great a power in an abyss of weakness? so great wisdom in an abyss of folly? so great sanctity in an abyss of wickedness? infinite amiableness in so contemptible a worm? infinite love in so great an insensibility? infinite liberality in so great an ingratitude?

SECOND ACT OF ADORATION.

Give full scope to your understanding to vent itself by praise of its Maker, with all the expressions it is capable of, to this effect:

O my God, O my Lord, O my Maker, O my Redeemer, O my Benefactor, O my best Friend, O my most loving Father, O my Joy, my Comfort, my Hope, my Love, my All. I adore you, I bless you, I praise you, I glorify you, I honour and love you with my whole heart, with my whole soul, with all my mind, with all my strength, with all my powers, faculties and senses, with all my capacity and ability, and I desire to do it infinitely better every moment of my life, and for all eternity; because you are infinitely worthy for your own sake, and for the infinite fa-

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vours you have done to your blessed Mother, and, by her, to us all.

THIRD ACT OF ADORATION.

Invite the saints and angels to adore and praise him, since we cannot do it of ourselves; to this or the same effect:

May all your angels and saints praise you; may the saint of this day adore you; may your most blessed Mother adore you; may your sacred heart and holy humanity glorify you; may your own infinite goodness and perfections love and praise you as you deserve. I wish that every moment, every breath, every palpitation of my heart, may be so many praises, thanksgivings, benedictions, and most pure acts of faith, hope, charity, contrition, resignation, contempt of myself, and exaltation of you; so many most fervent communications, most devout offerings of all the Masses throughout the whole world till the day of judgment, may be most pure acts of your divine love for your own sake, increasing by infinite degrees in fervour, in intenseness, and in all that pleases you, for all eternity.

THANKSGIVING.

First, Return him most hearty thanks for all favours, particularly for vouchsafing to visit us in person.—*Second*, For the favours conferred on the blessed Virgin our mother.—*Third*, For our creation, preservation, &c.—*Fourth*, And, in a special manner, for redeeming us with so much pain and labour; descending as much as we can to the particulars of his life, passion, and death. Addressing ourselves to Jesus lodged in our breasts by a lively act of faith, in this or the like manner:

It is you, my loving Jesus, it is you that have done all for me; it is to you that I owe all I have. What a favour have you done me in giving me

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your own most precious body and blood!—O how is it possible you should stoop so low as to come into this poor habitation of my heart? I thank you, dearest Jesus, for coming so mercifully to me; you that have so many burning seraphim to adore and love you, yet you are not content without me. What an excess of love! What a favour have you done me in giving me your own most blessed Mother for my mother; how shall I thank you, dear Jesus, for all your goodness to her, and by her to me and all mankind? I thank you for having made me out of nothing, for having preserved me hitherto not only in my being, but from so many miseries and evils which have befallen thousands, especially from death in the state of sin. I thank you, dear Jesus, for having so liberally provided me with all things, and for so wisely ruling, governing, and ordering all for my good; particularly for calling me to your Holy Catholic Church. But how shall I sufficiently thank you, my dearest Jesus, for redeeming me with so much labour and pain? I thank you for coming down from heaven, and becoming man for my sake; for being shut up for nine months in your mother's womb, deprived of the use of all your senses, to satisfy for the too great liberty I have given mine. O my dear Jesus, it is this very body of yours that I have within my breast, that was born in a poor stable for me; I thank you for all the cold and miseries you suffered there for my sake; I thank you, dear Jesus, for slaving in a carpenter's shop for me; for toiling, fatiguing, and harassing yourself in teaching me the way to heaven. Hail, sacred heart of my dear Jesus,

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that was filled with bitter grief at the sight of my ingratitude, which caused in you that bloody sweat; O, I thank you for all you suffered then for me. It was you, yourself, my dear Jesus, that was scourged for my sins; it was this same sacred body I now have in my breast: I thank you for all those stripes you suffered for me. It was this same sacred head that was crowned with thorns for my sake. O adorable head, see what a quantity of blood I caused you to shed for my pride [particularly on such and such an occasion, *N. N.*] I heartily thank you, dear Jesus, for all the pain you then suffered for me. Then, with a lively faith, lay hold on, and, as it were, embracing with Magdalen the feet of your dear Saviour, say: O sacred feet of my dear Saviour, how are you bored through with nails for the love of me! O precious hands of my dear Jesus, how are you also pierced with nails for my sake, and in my very house and heart, as they were my sins that did it! O sacred body of my dear Lord, see to what a mangled condition you were reduced for my sake! This is that very same sacred body, the temple of the Holy Ghost, and the sanctuary of the adorable Trinity; I have you now within my breast, what thanks shall I give you, or what return can I make you for so much pain suffered and so much blood shed for my ransom? How dear has it cost you to save me! how ought I to love you! how ought I to serve you? and yet, what have I done? Nothing but sinned; sweet Jesus, forgive me; no more, no, never more, will I sin; die, die, rather than ever be guilty of sin again. O, I thank you, my dear Saviour, what numberless favours have

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you done me! Not a moment, no, not one of your whole life, but was embittered with pains for the love of me, and can I complain of the small pains I suffer? No, they shall for the future be my greatest delight. O how have you loved me! and shall not I love you? Yes, dear Jesus, with all my heart and soul; I grieve I have not hitherto done so, but for the future will do it to the best of my power. Is it possible? my God! I have so much reason to love you, yet am so insensible to that love; is it possible! at least I wish for all that would be pleasing, and make me agreeable to you.

OBLATION.

Let us make an offering, through the hands of his blessed Mother, of ourselves, and of whatever is dearest to us, without exception, particularly the overcoming of such a defect, or the practising of such a virtue, between this and our next communion; which resolution ought to be renewed every day at Mass, or morning prayers, begging grace to keep it. We should likewise wish and desire that we had the heart of our Lady, and those of all mankind, to supply for the smallness of our offering.

Ah! dear Jesus, what return can I make you for your love to me? What return can I make you? O that I had the heart of your most blessed mother, and those of all mankind, they should be all yours. You see what mine is; you know my desires; I would fain give all to you, and be wholly yours; make me then such as I ought to be; you can do it: do it then, my dear Saviour. You kept nothing to yourself, but gave all to me; every drop of your blood you shed for me; and shall there be anything that I do not give you? I offer and consecrate to you, dear Jesus, through the hands of your

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blessed Mother, my body, my soul, &c. Yes, dearest Jesus, make yourself master of all that I have. Oh! since you ask for this poor, miserable heart, I give it you without reserve; take it, dear Lord, through the hands of your blessed Mother; change in it whatever you please; let me but love you, that is all I desire. Is there anything, my dear Saviour, that you would have me do? Or can I refuse you anything after so many favours done me, particularly that of visiting me now in person? I am ashamed and confounded that I can make you no offering, and that I have so long stood out against your blessed will [in such and such a thing, *N. N.*]; I am ashamed to have wavered one moment; this, or whatever else you please; I will then, dear Lord, from this very instant, do it with all my heart; can I think it hard after all that you have done for me? O no, dear Jesus, I will for the future, use my very best endeavours, cost what it will.

PETITION.

Here throw yourself into the burning heart of Jesus, imagine you hear him lovingly say to you, "Child, fear not to lay your heart open to me; tell me all that troubles you; ask what you please. All my treasures are here; I am more ready to give than you are to ask." With this assurance and confidence, humbly petition your dear Saviour for all that you want, but especially—*First*, For the forgiveness of all your past sins, and for an increase of true contrition, not only for having by them lost heaven, or deserved hell, but for having offended his infinite goodness, and been the cause of his bitter suffer-

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ings. *Secondly*, For grace never to offend him again [by such or such a sin]; likewise for grace and courage in your temptations, necessities, &c., also grace and mercy in behalf of all mankind, living and dead, particularly relations, &c. *Third*, That by a perfect conformity to his holy will in all things, you may become daily more and more pleasing to him. *Fourth*, A happy death. *Fifth*, A favourable judgment. Think now that you have all the riches of heaven within you, and that Jesus bids you take what you please, all is for you; exert yourself then with fervour, and say: O my dear Jesus, what a wicked wretch have I been! what a share have my sins had in your sufferings! pardon me, and give me the tears of true contrition in this life, that I may not be forced to shed them in vain for a whole eternity. O that my heart might break with grief, and that I might die rather than ever offend you more. Not only never suffer me to sin again, but make me good, charitable, humble, obedient, &c. You do not, dear Lord, want anything with me; you come only to make me happy. See then, dearest Jesus, what it is I want; see what poverty there is in this poor heart of mine, your present habitation; what tepidity, negligence, sloth, &c. You need but speak the word, and I shall be freed from all that displeases you; you will not then refuse me, since you did not refuse me every drop of your precious blood: grant me then, dear Saviour, &c. Jesus, Son of the living God, have mercy on me, and on [*N. N.*]. I know you can cure us; do then, dear Jesus, make us according to your own most sacred heart. The favours I

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beg of you are not health, prosperity, riches, &c. No, they are the forgiveness of past sins, true contrition, grace never to offend you again, to overcome such and such temptations, difficulties, &c. [here name them], and that I, and all those I pray for, may become daily more and more pleasing to you, by a perfect conformity to your holy will, and the increase of faith, hope, charity, and contrition, which may bring us to a happy death, and a favourable judgment. O my dear Saviour, I know that I am to be judged, and it may be this very day: now, you are all kindness and condescension to me; now, you importune me to ask favours, but I know that one day you will be my judge: I beseech you to be favourable to me then, and let me hear from you that happy sentence, "Come, you Blessed of my Father," &c. Do not let me hear that "Go, you cursed," &c. O Jesus! my Lord, my God, and my Judge, do not suffer a soul to perish which you have redeemed with your most precious blood. O remain with me, now, my dearest Saviour, do not leave me; that so I may never be separated from you hereafter. Amen.

Though we ought never to omit any of the fore-mentioned acts, yet we should insist more on those we are most affected with. As sometimes we are most touched with the sight of our sins, then, with Magdalen, we should weep for them at the feet of our Saviour. At other times, full of admiration and gratitude, we should join with the angels in praises, offering him the love of all the blessed, and the fervour with which so many holy souls receive him. Again, full of our own wants, we join with the blind, &c., in exposing our weaknesses and miseries, begging to be delivered from them. Sometimes, a great desire of giving oneself entirely to Jesus.

Take, dear Jesus, take all I have; deprive me of this, &c.

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Sometimes, without asking anything, you may abandon yourself entirely to him, telling him he is the absolute master of all that is in you, &c. Lastly, beg him to bless you, and to make you one with him. Another thing to be observed after communion is, that we should not tie ourselves to any set form of words; a few with affection, are best, though no more than Holy! Holy! Holy! &c. Saint Philip Nereus spent a whole night in praying for a sick person, and only used these words, "My God, cure him; give him health."

After communion, we ought to be extraordinarily careful not to lose the fruit of our communion. This care chiefly appears three ways, which are also the surest marks of our having made a worthy communion.

First, By a great fear of offending God, which will make us very cautious to avoid the least occasion of sin.

Second, By a great desire of shewing our gratitude to God all possible ways.

Third, By a great longing to approach again to this heavenly banquet. O when will the happy time be again of receiving Jesus Christ?

Imagine what a feeling our Blessed Lady, Saint Joseph, and Holy Simeon must have had, when they saw or carried our Blessed Saviour in their arms—have you the same?

Dear Jesus, now that I have seen, now that I have possessed you, what can I else wish or hope for? Now that I have my Father, my, &c.

Before you quit the Chapel say:

O Lord Jesus Christ, the comfort, happiness, and only good of my soul, I retire from you a little, but not without you. To your most bountiful love I most humbly recommend myself, together with all my relations, friends, and enemies. Love us, O Lord, and transform us, as much as may be, into a likeness with you. May I be wholly taken up in you and for you; that nothing else may be the object of my interior or exterior actions but you, my Lord, who live and reign, &c.

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A PARAPHRASE ON THE LORD'S PRAYER.

Our Father who art in Heaven.

O Almighty Lord, maker of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should be so great, as to suffer so poor worms as we are, to call thee *Father!* O make us ever dutiful children to such a parent! O my soul, ever remember this dignity to which thou art raised, of being a child of God: and see thou never degenerate by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee; and teach me by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy Name.

The first thing I beg of thee, O heavenly Father, is the greater honour and glory of thy name, I rejoice with all my soul, that in thyself thou art infinitely happy, infinitely glorious, and that thou art eternally adored, praised and glorified by all thy angels and saints. But, alas! O Lord, how little art thou known in this miserable world! how little art thou loved here! how little art thou served! How is thy name blasphemed all the day, even by those that call themselves Christians! How many millions of souls, in all parts of the world, though made to thy own image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error, and vice, to the great dishonour of thy holy name! O when shall so great an evil be remedied! O that I could do anything to remedy it! O that I could worthily promote

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the honour and glory of thy name! O that I could make it known to all nations! O that like the blessed in heaven, we were all happily united in praising, blessing, and loving thee! But this must be the work of thy grace, O Lord: and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee; and not only in words, but much more in our actions, show forth the glory of thy name.

Thy Kingdom come.

Heaven is the seat of thy eternal kingdom, O Lord, where thou livest and reignest for ever, But whilst we are here in this mortal life, thy *kingdom is within us*, as often as thou reignest within our souls by thy grace and by thy love. I earnestly beg both for myself and for all others, a share in thy eternal kingdom, that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time, I beg that the kingdom of thy grace and of thy love may come into our souls; that thou mayest ever reign in us without control, and make us all according to thy own heart, that nothing in us may any more presume to rebel against thee, the true king of hearts; but that we may be ever faithful servants and subjects of thy love.

Thy Will be done on Earth as it is in Heaven.

The blessed in heaven have no other will, O Lord, but thine. This will of thine they ever adore; this they eternally embrace and love; this they readily and cheerfully obey. O that we, poor banished children of Adam here upon

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earth, did in like manner adore, embrace and love thy will! O that we obeyed it in like manner! Lord, it is my sincere desire and hearty prayer, that from henceforward thy holy will may be done by us in all things. O grant that from this moment, thy will may be the rule of our actions; and that in all our deliberations, like the convert St. Paul, we may ever cry out to thee, *Lord, what wouldst thou have me to do?* O grant, that in all our sufferings we may ever have a perfect conformity to thy holy will.

Give us this Day our daily Bread.

The bread of our souls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy only Son, who hast said, *I am the living Bread, that came down from heaven, he that eateth of this bread shall live for ever: And the bread that I will give is my flesh, for the life of the World.*—This bread of life we earnestly beg of thee: This we desire often to receive sacramentally, this we desire daily to receive spiritually, for the nourishment of our souls with heavenly grace from this fountain of grace. O come, dear Jesus, into our poor famished souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever feed upon thy divinity. In the meantime, as to the necessaries of this life, grant us what, in thy wisdom, thou seest best for us, and most conducive to thy honour and our eternal welfare.

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And forgive us our Trespasses, as we forgive them that trespass against us.

Our sins, O Lord, are innumerable, the debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But, prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he has made over to us for the discharge of our debts. And, as he has promised forgiveness to those that forgive, we here from our hearts forgive all that have offended us, and hope through him to find forgiveness from thee.

Lead us not into Temptation.

Alas! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies: the world, the flesh, and the devil, are ever attacking us with united forces. Our only hope in all these dangers and conflicts, is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe thou art faithful, and wilt not suffer us to be tempted above our strength. O never suffer us to forsake thee, and we know thou wilt never forsake us. Let not the devil circumvent us by his frauds and deceits; nor ever glory that he has prevailed over us: arm us both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever

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carry us through them, with advantage to our souls. That by thy favour and mercy we may be faithful unto death, and so receive the crown of life.

But deliver us from Evil.

O Sovereign Goodness, the fountain of all our good, deliver us from all our evils: from our sins and the punishments we deserve from them; from wars, plagues, famine and such like scourges, which we have too much reason to apprehend hang over our heads, from thy justice and our impenitence. From heresy and schism, and all that blindness of soul which self-conceit and pride expose us to: in fine, from a hardened heart, from final impenitence, and everlasting damnation. From all these evils, for thy own goodness' sake, O Lord, deliver us.

A UNIVERSAL PRAYER,

FOR ALL THINGS NECESSARY TO SALVATION

O my God, I believe in thee: do thou strengthen my faith. All my hopes are in thee: do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my repentance.

I adore thee as my first beginning; I aspire after thee as my last end; I give thee thanks as my constant benefactor; I invoke thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

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That I may be thine, pursuant to my baptism, I renounce the devil and his works; the world and its pomps; the flesh and its sensualities; heresy and its errors.

To thee I consecrate all my thoughts, words, actions, and sufferings; that henceforth I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou willest.

May I always regard whatsoever pleaseth thee, despise what thou disregardest, avoid what thou forbiddest, and do what thou commandest.

I beseech thee to enlighten my understanding, inflame my will, purify my body, and sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to practise the virtues proper for my state.

Fill my heart with tender affections for thy goodness, hatred for my faults, love for my neighbour, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

Fill my heart with fear without despair, confidence without presumption, piety without illusion, and joy without licentiousness.

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O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my conduct regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the grandeur of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, fear thy judgments, escape hell, and in the end, obtain heaven.

Vouchsafe, in fine, to grant repentance to all sinners; perseverance to the just, peace to the living, and eternal bliss to the faithful departed. All which I beseech thee, O Lord, to grant through the merits of our Lord Jesus Christ, the intercession of our blessed Lady and all the Saints, and the suffrages of our holy Mother the Church. Amen.

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Devotions to Jesus

IN THE ADORABLE SACRAMENT OF THE ALTAR.

May the most Divine Heart of Jesus in the Holy Sacrament of the Altar, be praised, blessed, loved, adored, and glorified everywhere and for ever!

AN ACT OF HUMILITY AND CONTRITION.

O my God, Father of my Lord Jesus Christ, take pity on me, for I own myself truly unworthy to appear before Thee, on account of my many and grievous sins, and still less to approach this holy place. Ah! do not reject me in the presence of Thy divine Son, who not only died for me on the hard wood of the cross, but continually sacrifices himself for me on this altar, though a vile creature, and an unworthy sinner. O my God, I truly grieve for having offended thee, who art so infinitely good and amiable. I am sorry for my sins, because I love thee with my whole heart, and would rather die than ever offend thee more. I will fly every person and thing, that may be to me an occasion of displeasing thee. Pardon me, I beseech thee; purify my soul by the infusion of thy holy grace, that this my hour of adoration may be acceptable and pleasing to thee. Thus, while prostrate in thy divine presence, O Jesus, with a lively sense of the respect due to thy infinite majesty, I will humbly adore thee, hidden for the love of me under the Eucharistic species, with the design of uniting thyself to my soul, and of remaining with me till the end of ages. O wonderful condescension of a God! most loving to our souls,

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in whose Divine presence I find myself quite immersed and concentrated. Amen.

Recollect yourself for a few moments. Transport yourself in spirit into heaven. Behold the Deity seated on His throne of glory, surrounded by millions of celestial spirits, the twenty-four ancients prostrate before Him, unceasingly crying out, Holy! Holy! Holy! Leaving heaven, descend on earth—on this altar, in this tabernacle, resides the same Saviour whom you have just beheld with the eyes of faith, environed with so much glory. What should be your sentiments of awe, respect, profound humility, annihilation, contrite and ardent love?

A PRAYER TO COMMENCE THE HOUR OF ADORATION.

O Divine Jesus! I adore thee in this mystery of faith and love, in which by thy exceedingly great kindness and charity, thou dost daily renew the sacrifice of thyself for man, deign to destroy in me all that is displeasing to thy pure eyes, in order that I may be as a living holocaust, pleasing and acceptable before the throne of thy love!

To you, O holy Virgin, I have recourse in this happy moment, when duty calls me before the Divine Lamb, my dearest Jesus, ever present in this most blessed Sacrament, to pay him my tribute of praise and adoration. Oh, obtain for me a heart penetrated with profound humility, lively faith, and ardent love, that during this hour of adoration, I may bewail with deep sorrow my own sins, and those of the whole world.

Glorious St. Joseph, first adorer of the sacred humanity of my Saviour, adorn my soul with your own virtues and merits, and obtain for me the divine favour now, and at the hour of my death. Amen.

Angels of heaven! who surround this taber-

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nacle, I unite my humble adorations to your seraphic ardours. Oh, that I could render to this Lord of glory an adoration and love like yours!

How great is my consolation and happiness, O my Divine Saviour! in finding myself at this moment in thy sacred presence, kneeling at the foot of thy altar, and conversing with thee alone! How have I desired to be possessed of this greatest of all enjoyments, that I may pour out my whole heart before thee! Thou art my repose, my life, my sovereign felicity, and my joy! Absent from thee, I am, as it were, estranged from my only end and centre; near thee, I would wish to forget the whole world, and all created things. Banish from my mind every distracting, vain, and frivolous thought, which may keep thee at a distance from me; and erase from my heart all such languor, tepidity, and negligence, as may render my homages of praise unworthy thy Sovereign Majesty. Let me be occupied with thee alone, adoring thy Almighty greatness, soliciting thy favours, and lamenting my many infidelities and miseries! O my God! I implore of thee, the abundance of thy mercies, fervour in thy service, deliverance from sin, resignation under sufferings, conformity to thy adorable will, perfect abandonment into the hands of thy Divine Providence, and above all, I conjure thee to give me thy love.

O celestial flame! love of my God! O burning furnace! impenetrable abyss, the depth of which no created heart can fathom, into thee I precipitate myself!

After this pious effusion, speak to Jesus with respectful familiarity and confidence the sentiments with which your

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heart may be filled during the happy moments you spend at His sacred feet; but do not suppose that a multiplicity of words is necessary for this—one may suffice, a single tear, one sigh of the heart, one look of love will convey all.

"Adoremus in æternum sanctissimum sacramentum."

AN OFFERING OF THE SACRED BLOOD OF JESUS.

With every breath of my life, to the last which I shall respire, I offer to thee, O Heavenly Father, thy Divine Son's adorable Blood, shed for my redemption. I offer the same Blood to thee, as often as upon thy altars here below it is mystically poured in sacrifice to thy Supreme Majesty. I offer it in satisfaction to thy infinite justice for my innumerable sins, and for the countless outrages which I have perpetrated against the adorable Trinity, and against the Sacred Hearts of Jesus and Mary. Deign, then, to blot them out in the wounds of my Saviour's limbs and tender side, that they may never rise in judgment against me. And I offer to thee this adorable Blood, in atonement for all who, by their sins, have crucified again the Son of God; I offer it for them all, whether this world still retains them in the flesh, or the expiatory flame of Purgatory is cancelling their guilt by the punishment of their souls; and I offer it, that it may fully satisfy, for each one of them, his debt to thy justice. Amen.

A PRAYER OF ST. FRANCIS OF ASSISSIUM.

Vouchsafe, O Lord Jesus Christ, together with the Father and the Holy Ghost, to give me thy sacred benediction, and to bestow upon me thy overflowing grace, that I may always love thee, and seek to accomplish thy divine will in all things; and thus, O Bread of Angels, may I

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deserve to *receive* thee during life, to be *comforted* by thee in death, and to enjoy thee for ever in thy heavenly country. Amen.

A hundred days' Indulgence each time the following aspiration is recited.

Eternal Father, I offer thee the most precious Blood of Jesus Christ, in satisfaction for my sins, and for the wants of the Holy Catholic Church.

An Indulgence of one hundred days for each one of the three following aspirations, applicable to the faithful departed.

Jesus, Mary, and Joseph, I offer you my heart and soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breath forth my soul unto you in peace.

Three hundred days' indulgence (and a plenary Indulgence once a month for those who recite it daily) for the following aspirations, if they are associated to the confraternity of the Sacred Heart, applicable to the poor souls.

Jesus, most charitable, Jesus, meek and humble of heart, forgive us our sins, give thy peace to our souls, remember us in thy kingdom.

Mary and Joseph, pray for us this hour and at the hour of our death. Amen.

A prayer which may be said every day by the associates, to renew their Consecration to Jesus in the Most Blessed Sacrament.

O Jesus! I adore thee in the holy tabernacle where thy love for us induced thee to dwell. I unite in the homage which thou dost render to God thy Father, likewise I unite in the prayers which thou dost offer for me, and for all sinners. I also unite with the religious of the most blessed

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Sacrament in perpetual acts of adoration and reparation. I thank thee most humbly for having allowed me to enter into this holy association, and I implore thee to grant me the grace to be ever one of thy true and faithful adorers. O blessed Mother of God, and protectress of the perpetual adoration, graciously give me thy holy benediction, and obtain for me an increase of faith and love for the most august Sacrament. St. Joseph, special patron of our association, to thy aid I also have recourse, assist me every moment of my life, and particularly at the hour of my death. Amen.

PRAYER TO THE ETERNAL FATHER.

My God, since without considering my unworthiness, thou hast deigned to associate me with the adorers of thy divine Son, with those victims appointed to restore with Him, and by Him, that glory whereof sinners rob thee, I feel assured, that in endeavouring to fulfil these duties, at once so engaging and so exalted, I obey thy will, and I may confide in the assistance of thy grace. I come then to make an offering of all the sentiments which ought now to animate me, and in the spirit of reparation and sacrifice, I abandon myself entirely and for ever to thy good will. O my Lord, that I were able to procure thee as much glory as sinners seek to deprive thee of! I adore thee for all those who adore thee not; I love thee for all those who love thee not; I implore thy grace and mercy for all those who neglect to supplicate thee; I thank thee for all those ungrateful creatures who acknowledge not thy favours;

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I bless thee for those who are unmindful of thee; I unite myself to the utmost of my power with the holy canticles, with the cries of love, which resound through the holy city, and exclaim with the twenty-four ancients, prostrated before thy throne: "*Thou art worthy, O Lord, our God, to receive glory, and honour, and power, because thou hast created all things, and for thy will they were and have been created.*" I unite myself with the profound adorations of the angels who surround the holy tabernacles, who offer to my humble Jesus the homage so justly his due, and which so many refuse to render Him. Heavenly Father, God of goodness and mercy, look with an eye of compassion on those unfortunate souls, who in their blindness, wander from their charitable Saviour, profaning the sacred Blood which he shed for their salvation, contemning his favours, and insulting him continually by new offences. My Lord, whatever may be the greatness of their crimes, the greatness of thy clemency and mercy far surpasses it. I come with these poor sinners to thy feet, and for them I exclaim: "Pardon, pardon; in the name of Jesus, pardon in consideration of the merits, the sufferings, the tears of Jesus." I confess the sins of those who will not acknowledge them; I mourn for those who will not mourn; I sigh, I bewail for those who are cold and insensible; I offer thee all that I have to suffer for those who think not of doing penance. "*Lord incline thine ear unto me, listen to my prayer.*" I unite it with all those which are offered to thee by thy victims of adoration, and particularly those victims who compose the religious commu-

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nity to which I have the happiness of being associated. I unite it to the prayer of our Redeemer, who from this tabernacle, as from Mount Calvary, sayest, "*Father, forgive them, they know not what they do.*"

Merciful God, if I alone were supplicating thee, and in my own name, how presumptuous would be my prayer, for alas! unworthy sinner that I am, far from being able to atone for the sins of others, often and often have I myself sinned against thy Majesty, and insulted thy goodness: I have afflicted the heart of my Saviour, renewed his wounds, abused his graces; it is not then in my own name that I pray to thee, but it is in the name of the same Jesus whom I have insulted, and who so mercifully pardons me. It is he whom I substitute in my place, and whom I present to thee, my God, repeating a thousand times from the bottom of my heart, "Jesus is my reparation, I offer him to thee; Jesus is my tender anxiety for sinners, and my sorrow for their offences and for my own, I offer him to thee; Jesus is my victim, my holocaust, I offer him to thee; Jesus is my prayer and my entreaty, I offer him to thee; Jesus is my fervour, I offer him to thee; Jesus is my faith, my hope, my love, I offer him to thee; Jesus is my adoration, I offer him to thee; Jesus is my zeal for thy glory and for his own, I offer him to thee; Jesus is the satisfaction for all my debts, I offer him to thee; Jesus is my all, I offer him to thee. Behold, Lord, this God annihilated to glorify thee, and for the love of him forgive all our offences: grant us the graces for which he supplicates in our behalf, and put an end to the insults that are continually offered to

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him. My God, in all the sentiments which may animate me during this hour of benediction; in all the prayers which my heart may offer, vouchsafe to regard what I have now declared unto thee. My end, my principal intention, is to acquit myself worthily of the duties of a true adorer of Jesus our Saving Victim, unto thine and unto his glory. Amen.

SANGUIS CHRISTI LAVA ME.

Soul of my Jesus, by thy sacred grace,
Oh! from my heart each sinful stain efface,
Spirit of Jesus, be my light and guide,
To thy direction I my mind confide.
Blood of my Jesus on my soul o'erflow,
And cleanse it whiter than the fallen snow.
Body of Jesus be my daily bread,
My last support when on life's verge I tread.
Love of my Jesus, with thy sacred fire,
Consume my heart, an holocaust entire.
Heart of my Jesus, grant, O grant in thee,
My rest and dwelling-place may ever be.
Passion of Jesus, may I seek relief,
From thy remembrance under every grief.
Cross of my Jesus yield support to me,
In hours of sorrow and adversity.
Wounds of my Jesus, by thy virtue heal,
Each wound my soul can know, or heart can feel.
Thorns of my Jesus, may I gain by thee,
A glorious crown of immortality.
Mercy of Jesus spare me at that hour,
When I shall fall beneath death's awful power.
Sighs of my Jesus, for me speak and plead,
For grace, for pardon, deign to intercede.
Oh! agony of Jesus, *then* atone
For sins, for which thou hast the power alone,
Lips of my Jesus, whilst, O whilst I live,
And when I die, to me thy blessing give.
Jesus most merciful! my Lord benign!
In pity grant this ardent prayer of mine,
O may thy blessing be thy last gift here,
And first to greet me in a happier sphere.

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The Little Office

OF THE

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

At Matins.

V. Sing, O my lips, and joyfully proclaim
R. The spotless Virgin's praise and glorious name.
V. O Lady pure! extend thy gracious aid;
R. Guard me from all my foes, O spotless maid!
V. Glory be to the Father, &c.
R. As it was in the beginning, &c. Alleluia.

[From Septuagesima till Easter, instead of Alleluia, is said: Praise be to thee, O Lord, king of everlasting glory.]

HYMN.

Hail, Lady of the world, and Heaven's bright Queen!
Virgins of virgins, hail! thou star serene;
Thou, who in early morn to Earth doth shine,
Filled with celestial grace and light divine;
O Lady, hasten, and thy arm extend,
Guard us from sin, and from our foes defend.
Thee from eternity, the world's great Lord
Ordained the mother of his own pure Word;
That sole begotten Word, by whom he made
The earth and sea, and Heaven's bright hosts arrayed.
Thee he adorned his Spouse, and made thee free
From Adam's sin, that stained his progeny.

V. God hath elected her, and pre-elected her;
R. He hath made her dwell in his tabernacle.
V. O Lady, protect my prayer;
R. And let my cry come to thee.

Let us Pray.—Holy Mary, Queen of Heaven, mother of our Lord Jesus Christ, and Lady of the world, who forsakest no one and despisest

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none, look upon me mercifully with thy pious eyes, and obtain for me of thy beloved Son, the pardon of all my sins; that, as I now celebrate with devout affection thy holy and immaculate Conception, I may obtain hereafter the prize of eternal happiness, by the grace of Him whom thou, a virgin, didst bring forth, our Lord Jesus Christ, who lives and reigns one God, in perfect Trinity, world without end. Amen.

V. O Lady, protect my prayer;

R. And let my cry come to thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Prime.

V. O Lady pure! extend thy gracious aid, p. 408.

HYMN.

Wise Virgin, hail! Mother supremely blest;
Pure mansion built for God's adopted rest.
Thy seven fair columns hewn of noblest height,
And splendid table dazzles human sight.
Free art thou from the fatal curse of Earth,
Holy and pure before thy joyful birth.
Thou Mother of the living! Jacob's star,
Rising in glory o'er his hills afar;
Gate of the saints, and angels' glorious queen,
Dreadful as mighty hosts embattled seen;
Dispel all terrors from the Christian's breast,
Be thou our refuge and our port of rest.

V. He hath created her in the Holy Spirit,

R. And hath exalted her among all his works.

V. O Lady, protect my prayer;

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R. And let my cry come to thee.

Let us Pray.—Holy Mary, Queen of Heaven, &c.

V. O Lady, protect my prayer, &c., p. 408.

At Tierce.

V. O Lady pure! &c., p. 408.

HYMN.

Ark of the covenant! Solomon's rich throne!
Rainbow of hope to trembling mortals shown;
Bush of bright vision, Aaron's flowering rod,
Famed Gedeon's fleece, unopened gate of God;
Sweet honeycomb of Sampson, pray that we
A sweetened odour to our God may be.

O Virgin pure! how worthy of thy Son!
The eternal Father's sole begotten One.
To save his chosen Mother from the blot
Of Eve's infected race the hapless lot;
And by a special grace, reserved for thee,
From every sinful stain to keep thee free.

V. I dwell in the highest places;

R. And my throne is in a pillar of a cloud.

V. O Lady, protect my prayer,

R. And let my cry come to thee.

Let us Pray.—Holy Mary, Queen of Heaven, &c.

V. O Lady, protect, &c., p. 408.

At Sext.

V. O Lady pure, &c., p. 408.

HYMN.

Hail, Virgin Mother of our gracious Lord!
Bright Temple of the Trinity adored;
The angels' joy, and purity's fair cell,
Thou bringest comfort where the afflicted dwell.

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Garden of purest pleasure, patience' palm;
Chastity's cedar, contrite sinners' balm.

The promised land art thou, the priestly lot,
Holy and free from sin's primeval blot;
City of God most high—the orient gate—
Thee, full of every grace, we celebrate;
O Virgin, singularly blest and pure,
Beneath thy fostering care we rest secure.

V. As the lily among thorns,

R. So is my beloved among the daughters of Adam.

V. O Lady, protect my prayer,

R. And let my cry come to thee.

Let us Pray.—Holy Mary, Queen of Heaven, &c.

V. O Lady, protect, &c., p. 408.

At None.

V. O Lady pure, &c., p. 408.

HYMN.

Hail, city of our refuge! David's tower,
Adorned with arms and trophies of his power.
Mother of grace and clemency, to thee
The trembling sinner and the afflicted flee.
In thy conception, fired with love's pure flame,
The dragon-fiend by thee was put to shame.

Woman for valiant deeds renowned afar,
Like Judith undismayed in tents of war;
The eternal son was fostered by thy care,
As aged David by a virgin fair.
Egypt's provider holy Rachael bore,
Thou gavest the world a Saviour to adore.

V. Thou art all fair, my friend;

R. And the stain of original sin was never in thee.

V. O Lady, protect my prayer;

R. And let my cry come unto thee.

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Let us Pray.—Holy Mary, Queen of Heaven, &c.

V. O Lady, protect my prayer, &c., p. 408.

At Vespers.

V. O Lady pure! extend thy gracious aid, &c., p. 408.

HYMN.

Dial of Achaz! on whose face the sun
Ten lines went backward ere his race was run:
All nature's laws stood still, and owned their Lord,
Born of a virgin pure, the incarnate Word;
When God immense, less than his angels made,
Gained Heaven for man, and all his ransom paid.

Around thee, Mary, with celestial blaze,
The Sun of justice sheds his glorious rays;
Thou, as the rising morn, didst mildly shine,
In thy conception, by his light divine;
The serpent's victor—thee all grace adorns,
Fair as the moon—the lily among thorns.

V. I made an unfailing light arise in Heaven;

R. And I covered all the earth as a mist.

V. O Lady, protect my prayer. R. And let my cry come to thee.

Let us pray.—Holy Mary, Queen of Heaven, &c.

V. O Lady, protect my prayer, &c., p. 408.

At Complin.

V. May thy Son, Jesus Christ, convert us, O Lady, appeased by thy prayers for us;

R. And may he turn away his anger from us.

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V. O Lady pure! extend thy gracious aid, &c., p. 408.

HYMN.

Powerful Virgin! Mother far renowned!
O bounteous Queen, with stars of glory crowned,
All fair art thou, immaculate and chaste,
Higher in glory than the angels placed;
In golden vesture privileged to stand,
By Heaven's exalted throne, on God's right hand.

Mother of grace! sweet hope is found in thee;
Heaven at thy prayer will set the guilty free;
The ocean's guiding star, serenely bright,
The port that gladdens the wrecked seaman's sight;
Through thee the opened gate, the weak one's aid,
May we Heaven's King behold, and saints be made.
Amen.

V. Thy name, O Mary, is as oil poured out;
R. Thy servants have loved thee exceedingly.
Let us Pray.—Holy Mary, Queen of Heaven, &c.
V. O Lady, protect my prayer, &c., p. 408.
V. May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
R. Amen.

The Commendation.

O Virgin pure! to thee our hands we raise,
And suppliant offer thee these hymns of praise.
O guard us safely in our dubious way,
Lead us secure to Heaven's eternal day;
And in the last and awful hour of death,
Sweet Virgin Queen, receive our parting breath.

Thanks be to God.

Antiphon. This is the rod on which was found neither knot of original, nor bark of actual sin.

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V. In thy conception thou wert immaculate, O holy Virgin.

R. Pray to the Father for us, whose Son thou didst bring forth.

Let us Pray.—O God, who didst prepare for thy Son a worthy habitation by the immaculate conception of the Virgin, we beseech thee that as thou didst preserve her from every stain by the preordained death of this thy Son, so thou wouldst grant that we also may come without spot to thee through the same Lord Jesus Christ, thy Son, who lives and reigns with thee, in the unity of the Holy Ghost, God, world without end.—Amen.

V. May the immaculate conception of the Blessed Virgin Mary.

R. Be our safeguard and protection. Amen.

BEADS OF THE MOST PURE MATERNITY OF THE GLORIOUS VIRGIN MARY.

Say the hymn, *Ave Maris Stella.*

Next repeat four times the following salutation.

1. Hail, Mary! daughter of God the Father.
Hail, Mary! Mother of God the Son.
Hail, Mary! Spouse of the Holy Ghost!
Hail, Mary! Temple of the whole Blessed Trinity. Glory be to the Father, &c., once.

2. Hail Mary, &c., four times, and once Glory be to the Father.

3. Hail, Mary, &c., four times, and Glory, &c.

V. Vouchsafe that I may praise thee, O Sacred Virgin.

R. Give me strength against thy enemies.

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PRAYER.

O God, who wouldst have thy Word take flesh in the womb of the Blessed Virgin, according to the declaration of the angel, grant us, thy suppliants, that we who believe her to be the Mother of God, may find favour with thee by her intercession, who livest, &c.

Litany of St. Ignatius of Loyola,

FOUNDER OF THE SOCIETY OF JESUS.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ hear us, Christ graciously hear us.
God the Father, Creator of heaven and earth, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, sanctifier of souls, *Have mercy on us.*
Most Holy Trinity, three Persons in one God, *Have mercy on us.*

Holy Mary, glorious Patroness of St. Ignatius,
Holy Father, St. Ignatius,
St. Ignatius, glory of the house of Loyola,
St. Ignatius, heroic warrior conquered by grace,
St. Ignatius, holy penitent of Manresa,
St. Ignatius, victorious over the devil,
St. Ignatius, triumphant over the world and the flesh,
St. Ignatius, valiant soldier of the King of kings,

Pray for us.

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St. Ignatius, consumed with His love,
St. Ignatius, breathing only for His honour,
St. Ignatius, whose motto was invariably, "to the greater glory of God,"
St. Ignatius, holy Founder of the Society of Jesus,
St. Ignatius "vowing your vows to the Lord" at Montmartre,
St. Ignatius, converter of nations by your zealous sons,
St. Ignatius, author of the Spiritual Exercises, the cause of salvation to many,
St. Ignatius, most obedient to the Supreme Pontiff, Christ's vicegerent upon earth,
St. Ignatius, defender through your children of the Holy Roman faith,
St. Ignatius, perfect type of a religious Founder,
St. Ignatius, strenuous Leader of the armies of the Lord,
St. Ignatius, "faithful Priest" of the Most High,
St. Ignatius, wise with the wisdom of God,
St. Ignatius, "Man according to God's own Heart,"
St. Ignatius, abhorrence of heretics,
St. Ignatius, scourge of infidels,
St. Ignatius, full of the spirit of Christ crucified,
St. Ignatius, pre-eminent in humility, the foundation of all virtue,
St. Ignatius, surpassing in divine "charity the perfection of the law,"
St. Ignatius, master of confessors,
St. Ignatius, parent of martyrs,

Pray for us.

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St. Ignatius, father of apostles,
St. Ignatius, who peopled heaven with Saints
St. Ignatius, radiant with celestial glory,
} *Pray for us*

Lamb of God, &c.,

Ant. In the name of Jesus may every knee bend in heaven, on earth, and under the earth, and may every tongue confess that our Lord Jesus Christ is in the glory of God the Father.

V. Their sound hath gone forth into all the earth.

R. And their words to the uttermost parts of the globe.

Prayer.—O God, who for the propagation of the glory of thy name, hast, by blessed Ignatius, fortified thy Church with new auxiliaries, mercifully grant that zealously combating on earth, we may, through his intercession, arrive at eternal glory in heaven. Through Jesus Christ thy Son our Lord, &c. Amen.

For Reflection while Dressing, &c.

I shall certainly die, but *when ? where ? how ?* Of all this I am ignorant.

I am ashes and dust, and my body shall be reduced into clay.

My spirit, my soul is immortal, and leaving the flesh shall go into the house of its eternity.

O interminable eternity! O last moment of life! O death! on which hangs an eternity.

Praise be to our dear Lord Jesus Christ, in His most holy Sacraments, as often as there are stars in the heavens, sands on the sea shore, and atoms in all nature.

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PRAYER TO ST. PATRICK.

O glorious St. Patrick, Apostle of Ireland, who left father and mother, and all earthly things, to bring our forefathers from the valley of sin and the shades of death, to the admirable light of Jesus Christ; intercede with our Divine Lord and Master, "who came to seek the lost sheep"—that we may obtain the grace of conversion—that we may receive pardon of our past sins, which we here acknowledge before him, and promise to confess with due disposition to his appointed Ministers, that we never more offend him; but perform his will in all things, during the remainder of our lives, through the merits of our Lord and Saviour Jesus Christ. Amen.

Litany of St. Patrick.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us; Christ, graciously hear us.

God, the Father Almighty, Creator of Heaven and Earth,
God the Son, Redeemer of the World,
God the Holy Ghost, Sanctifier of Mankind,
Holy Trinity, Three Persons in one God,
} *Have mercy on us.*

Holy Mary,
Holy Mother of God,
All ye Holy Angels,
All ye Apostles and Evangelists,
All ye holy Saints and Doctors,
All ye Bishops and Confessors,
} *Pray for us.*

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St. Patrick, our Apostle and Patron,
St. Patrick, vessel of election,
St. Patrick, model of penitents,
St. Patrick, example of mortification,
St. Patrick, profoundly humble,
St. Patrick, meek and patient,
St. Patrick, pure and chaste,
St. Patrick, temperate and abstemious,
St. Patrick, zealous pastor of souls,
St. Patrick, ardent lover of Jesus and Mary,
St. Patrick, true lover of your neighbour,
St. Patrick, example of perfect charity,
St. Patrick, glory of Ireland,
St. Patrick, our powerful protector,
St. Patrick, pillar of Catholicity,
St. Patrick, confessor of the faith,
St. Patrick, enemy of Satan,
St. Patrick, herald of salvation,
St. Patrick, our Father in Christ,

Pray for us.

Lord Jesus, *We beseech thee to hear us.*

That it would please thee, through the intercession of thy servant Patrick, to make thy name glorious to those who know it not,
That thou wilt protect our Bishops and Clergy, and all who labour in thy holy Church,
That thou wilt preserve and increase the Faith in Ireland, and re-establish it in the sister country,
That thou vouchsafe to preserve the Pope, and all Ecclesiastical Orders in Religion,
That thou wilt enlighten all those who are in error, and bring them to the knowledge of thy truth,
That thou wilt deliver us from all sin,

We beseech thee to hear us.

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From all intemperance,
From all impurity,
From all hatred and ill-will,
From a sudden and unprovided death,
In the day of judgment, *Lord, deliver us.*

Deliver us, O Lord.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord.*

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Let us Pray.—O God, who hast vouchsafed to send thy Confessor and Bishop, the blessed St. Patrick, to preach thy glory to nations, grant by his merits and intercession, that we may accomplish in thy mercy, what thou commandest to be done; through our Lord Jesus Christ. Amen.

PRAYER TO ST. BRIDGET.

O God, by whose favour we celebrate the memory of blessed Bridget, thy Virgin, mercifully grant that we may be helped by her intercession, by whose chastity we are edified and illumined, through Jesus Christ thy Son. Amen.

Devote a quarter of an hour to ponder deeply on those words of our Redeemer, "What doth it avail a man to gain the whole world and lose his own soul?"

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DEVOTIONS
TO THE
Sacred Heart of Jesus.

ACT OF DEDICATION.

To promote the glory of Jesus, who for us was nailed to the cross, and of his divine Heart, glowing with love for mankind in the most blessed Eucharist, and at the same time to make reparation for the offences which are committed against his divine Majesty in this sacrament of love, I, [*N. N.*] do freely and willingly associate myself to this pious Sodality, hoping thereby to participate in the Indulgences and other spiritual benefits annexed thereto, for the expiation of my sins, and the relief of the suffering souls in purgatory. O sweetest Jesus, may the Members of this Sodality abide in thy sacred Heart, that, observing thy saving precepts, and faithfully discharging our respective duties, we may be daily more and more inflamed with the fire of thy divine love. Amen.

THE DAILY PRAYER

To be recited by the Members of the Sacred Heart.

The Lord's Prayer, Hail Mary, the Apostles' Creed, and the following pious aspiration:

O sweetest Heart of Jesus, I implore
That I may ever love thee more and more.

REGULATIONS.

1. Pope Pius VII. by a brief, dated January 25th, 1803, has empowered the priests of the Congregation of St. Paul to aggregate to the Sodality of the most Sacred Heart of Jesus, erected by them in the City of Rome, all the Soda-

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lities throughout the world, erected or to be erected according to their Association, and to communicate to them the indulgences which have been granted to the Sodality itself in Rome.

2. To promote more effectually and more extensively this devotion among all classes of people, it is strictly prohibited to receive any money for the enrolment of individuals, or to require any yearly or monthly subscriptions.

3. Among the statutes of this Sodality, it is ordained that three masses shall be celebrated in Rome every month for the deceased members of this Congregation. It is most earnestly recommended that all the associates (without, however, imposing it as an obligation) will approach the holy Communion once a month, and that they will occasionally offer up a Communion, or say the third part of the Rosary, or perform some other work of devotion, for the eternal repose of the deceased members of the Sodality.

4. It is a commendable practice, that, wherever this Sodality is erected throughout Ireland and England, on the first Friday of every month, one Mass in each establishment be offered for the spiritual and temporal welfare of all the associates, and of their relatives and friends, also for the eternal repose of the deceased members of this Sodality. To effect this, the Rectors of all the Sodalities of the Sacred Heart in this kingdom, should provide that Mass be punctually celebrated, as above, on the first Friday of each month.

5. It is recommended that there be a picture suspended or placed over the altar in the chapel where the Sodality is erected, representing the Sacred Heart of Jesus, which the faithful should frequently visit, if circumstances permit, to adore and venerate this most Sacred Heart. They may recite the prayer called, *The Little Crown*, or *Rosary of the Heart of Jesus*, or such other prayers and devotions as may seem best calculated to inflame their hearts with love for their dearest Redeemer.

6. These visits and other devotions here mentioned, even the daily recital of the Lord's Prayer, Hail Mary, Creed and Verse, are not obligatory, being mere acts of supererogation. It is to be remarked, however, that when through negligence these devotions are omitted, they do not receive the indulgences and spiritual blessings annexed.

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There is no fixed hour of prayer prescribed for the members of this recent Association of the Sacred Heart.

7. To become a member of this Sodality, to gain the indulgence annexed, and to partake of the good works performed by the associates, it is required (besides the spiritual conditions) to have the name enrolled in the register where this pious Association is canonically established, by the authority and grants of the priests of the Congregation of St. Paul in Rome.

We earnestly beseech the Almighty to excite all the faithful to an ardent devotion towards the Sacred Heart of Jesus, that they may sincerely love their Divine Redeemer, and ever remember, that on the eve of his bitter passion, he instituted the Sacrament of the Eucharist, in which he poured out, as it were from his Sacred Heart, the riches of his love towards mankind. In this admirable mystery he is truly, really, and substantially contained under the appearance of bread and wine, and received not only as the spiritual food of our souls, and as an antidote against deadly sins, but likewise as a pledge of future glory and happiness.

INDULGENCES.

The following PERPETUAL INDULGENCES, applicable to the Souls in Purgatory, have been granted by Pius VII. to the Members of this Sodality.

1. A plenary Indulgence on the day of enrolment, provided they confess, and communicate, and pray for the intentions of the Pope.—*Rescript, 7th of March*, 1801.

2. A plenary Indulgence on the feast of the Sacred heart of Jesus, (which is celebrated on the Friday immediately after the octave of Corpus Christi,) or on the following Sunday, by complying with the above conditions.—*Rescript, 7th of March*, 1801, *and* 12*th of July*, 1803.

3. A plenary Indulgence on the first Friday of every month, by observing the same conditions.—*Rescript*, 15*th of July*, 1803.

4. A plenary Indulgence on any day of each month at their own option, on the same conditions.—*Rescript*, 15*th of November*, 1802.

5. A plenary Indulgence at the hour of death, provided they penitently invoke the most sacred Name of JESUS, or

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if unable with the lips, it be done with the heart.—*Rescript, 7th of March*, 1801.

6. An Indulgence of seven years and seven quarantines (that is, seven times forty days) on each of the four Sundays immediately preceding the feast of the most Sacred Heart.—*Idem.*

7. An Indulgence of sixty days, for every good work devoutly performed by the members of this pious Sodality. *Idem.*

To gain the preceding Indulgences, the members should devoutly recite, once every day, Our Father, &c.; Hail, Mary, &c.; I believe in God, &c., with the above Versicle, p. 421.

The following Indulgences are granted to the members of this Sodality, provided they devoutly visit the chapel of their Association, and fervently pray for the intentions of the Pope: or if their occupations and circumstances will not permit them to visit the Chapel, they perform some good work enjoined by their Confessor.—*Rescript, 2nd of April*, 1805.

The Associates of the Sacred Heart gain, on the aforesaid conditions, the Indulgences annexed to the Stations of the Churches in Rome, as marked in the Roman Missal, on the following days:

On the 1st, 2nd, and 4th Sundays of Advent, an Indulgence of ten years and ten quarantines; on the 3rd Sunday, and on Christmas-eve, fifteen years, and as many quarantines.

On Christmas Day, a plenary Indulgence: an Indulgence of thirty years and thirty quarantines on the feast of St. Stephen, of St. John the Evangelist, and of Holy Innocents, on the Circumcision and Epiphany of our Lord, and on Septuagesima, Sexagesima, and Quinquagesima Sundays.

On Ash-Wednesday, and on the fourth Sunday in Lent thirty years and thirty quarantines: on the other Sundays and week-days of Lent, an Indulgence of ten years and as many quarantines.

On Palm Sunday, twenty-five years and as many quarantines: on Holy Thursday, a plenary Indulgence: on Good Friday, and Holy Saturday, thirty years and as many quarantines.

On Easter Sunday, a plenary Indulgence: on each day of Easter week, including Low Sunday, thirty years and as many quarantines.

On the feast of St. Mark, and on the three Rogation days before the Ascension, an Indulgence of thirty years

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and thirty quarantines: on the Ember days of each of the four seasons, ten years and as many quarantines.

On the feast of the Ascension of our Lord, a plenary Indulgence: on the Vigil of Pentecost, ten years and ten quarantines: on the solemnity of Pentecost and on each day during the Octave, an Indulgence, of thirty years and as many quarantines.

By a Rescript dated the 2nd of April, 1805, a plenary Indulgence is granted to the members of this Sodality, provided they confess and communicate, and fulfil the conditions before mentioned, on the principal feasts of the Blessed Virgin Mary, viz., the Conception, Nativity, Annunciation, Purification, and Assumption; likewise a plenary Indulgence on the solemnity of All Saints, on the Commemoration of All Souls, on the feast of St. Joseph, spouse of the B.V.M., on the festivals of St. Peter and St. Paul, Apostles, and of St. John the Apostle and evangelist. An Indulgence of Seven years and seven quarantines is gained on the lesser festivals of our Lady, and on the feasts of the other Apostles.

On each day of the Novena, or nine day's preparation, immediately before the feast of the Sacred Heart, an Indulgence of seven years and seven quarantines.—*Rescript, 4th of March*, 1806.

Finally, to increase still more the devotion of the Associates towards the most Sacred Heart of JESUS, by a rescript of the same date, a plenary Indulgence, applicable also to deceased souls, is granted on the six Sundays or six Fridays immediately preceding the festival of the Sacred Heart, provided they fulfil the conditions required.

ACTS OF ADORATION

TO

THE SACRED HEART OF JESUS,

Which may be practised on every Friday, during the Novena, or nine days previous to the feast of the Sacred Heart, within its Octave, and at any other time devotion may suggest.

N.B. Where the Sodality of the Sacred Heart is established, this prayer may be publicly recited immediately

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after Mass, with Benediction of the most blessed Sacrament, on the first Friday of every month.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Come, O Holy Ghost, replenish the hearts of thy faithful, and kindle in them the fire of thy divine love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

Let us Pray.—O Lord God of infinite goodness and mercy, grant us, we beseech thee, the grace to be always directed and comforted by thy holy Spirit, through Christ our Lord. Amen.

SOLILOQUY OF THE SOUL.

O my soul, enliven my faith, and consider that in the most adorable sacrament of the altar, Jesus Christ is really present, true God and true man, with his sacred Heart inflamed with most ardent love for thee. Recall thy wandering thoughts, and reflect that thou speakest to the King of heaven and earth, to thy most loving Lord, Brother, Saviour, and Spouse. Oh! how many seraphim stand around the altar, and with awful reverence adore his divine Majesty in the most holy Eucharist? O my soul, unite with them, and with profound sentiments of animated faith, firm confidence, ardent love, and humble homage, adore and bless thy God, whose presence constitutes the bliss of Paradise, and whose most sweet Heart is open to enrich thee with those precious graces, of which he is the inexhaustible and eternal source.

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FIVE DEVOUT PRAYERS IN HONOUR OF THE MOST SACRED HEART OF JESUS.

1. I adore you, O sacred Heart of Jesus, in the most august sacrament of the altar, where you show the wonderful excess of your tender love. I thank your infinite goodness, by which you have instituted this divine sacrament, and have prepared for us a sacred banquet, wherein we are nourished with your own most precious body and blood. O most adorable Heart of Jesus, receive, I beseech you, my soul with all its faculties, inflame it with the fire of your divine love, and increase its ardour daily more and more.

Our Father. Hail, Mary. Glory be to the Father.

2. I adore you, O sacred Heart of Jesus, in the most august sacrament of the altar, where you continue to dwell, inflamed with desire that the hearts of all creatures should be united to yours, thereby to be replenished with your most precious graces. I fervently thank your incomprehensible charity for having so often visited my unworthy heart in the most holy sacrament, and I beg you will give me an additional proof of your love, by enriching it with those graces and blessings which will render it pleasing in your sight.

Our Father. Hail, Mary. Glory be to the Father.

3. I adore you, O sacred Heart of Jesus, in the most august sacrament of the altar, where so many ungrateful and unbelieving Christians, do not adore you, nor acknowledge your divine presence. In reparation of the injuries they commit

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against your divine Majesty, I come penetrated with the most profound respect, to render you homage, and to protest with a lively faith that you are really present in the most holy sacrament. I earnestly beseech you to enlighten those unhappy souls, who are buried in the darkness of error, that they may adore and proclaim the truth of this ineffable mystery.

Our Father. Hail, Mary. Glory be to the Father.

4. I adore you, O sacred Heart of Jesus, in the most august sacrament of the altar, where you are so little loved, and so often insulted by so many irreverent and sacrilegious communions. In reparation of so base ingratitude, I offer you the hearts of those, who, with ardent love and respectful homage, entertain themselves in the presence of the blessed sacrament, and devoutly receive you in the holy communion. In union with their oblations I offer you my poor but contrite heart, humbly begging of you to accept it, and imprint thereon, as likewise on the hearts of all Christians, that love, respect, and gratitude, with which we should be penetrated in presence of this adorable mystery.

Our Father. Hail, Mary. Glory be to the Father.

5. I adore you, O sacred Heart of Jesus, in the most august sacrament of the altar, where you remain, day and night, without being visited by your faithful servants. Accept, O divine Heart, my poor desires to visit your divine Majesty in every temple throughout the Christian world, where you are present in the blessed sacrament; to invite, by my humble example, all

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creatures to correspond by frequent visits to the excess of your love. But as I cannot effect this, I adore you here in spirit, and wherever you are in the adorable sacrament, offering to your divine Majesty the adorations, homage, and praises of myriads of angels, who incessantly adore, honour and glorify you, humbled for love of us, in our tabernacles.

Our Father. Hail, Mary. Glory be to the Father.

AN ACT OF REPARATION,

For the innumerable irreverences and grievous offences, by which we and others, have insulted the Heart of Jesus.

O most amiable and adorable Heart of Jesus! centre of all hearts, glowing with charity, and inflamed with zeal, for the interest of thy Father and the salvation of mankind; O Heart, ever sensible of our misery, and ever ready to redress our evils; the real victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross; seeing that the generality of Christians make no other return for thy mercies, than contempt for thy favours, forgetfulness of their own obligation, and ingratitude to the best of benefactors; it is just that we thy servants, penetrated with the deepest sense of the indignities offered to thee, should so far as in our power, make a due and satisfactory reparation of honour to thy most sacred Majesty. Prostrate therefore, in body, and with humble and contrite hearts, we solemnly declare before heaven and earth, our utter detestation and abhorrence of such conduct. Inexpressible was the bitterness which our manifold sins brought on thy

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tender Heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the garden of Olives, and inconceivable thy anguish, when expiring with love, grief, and agony on Mount Calvary; yet thou didst with thy last breath, pray for sinners, and invite them to their duty and repentance. This we know, dear Redeemer, and would willingly redress thy sufferings by patiently enduring our slight crosses and afflictions, and thus partake of thy bitter Passion.

O merciful Jesus! ever present on our altars, with a heart open to receive all who labour and are burthened: O adorable Heart of Jesus! source of true contrition, give to our hearts the spirit of sincere penance, and to our eyes a fountain of tears, that we may bewail all our sins and the sins of the world. Pardon, O divine Jesus, all the injuries and outrages done to thee by sinners; forgive all the impieties, irreverences, and sacrileges which have been committed against thee in the holy sacrament of the Eucharist, since its institution. Graciously receive the small tribute of our sincere repentance as an agreeable offering in thy sight and in requital for the benefits we daily receive from the altar, where thou art a living and continued sacrifice, and in union with that bloody holocaust thou didst present to thy eternal Father on the cross.

Sweet Jesus! give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring thee with our whole mind, and with our whole heart, in the sacrament of thy love; thus to repair, by a true contrition of heart, and ardent zeal for thy

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Seigneur, ayez pitié de nous.
Jésus-Christ, ayez pitié de n.
Seigneur, ayez pitié de nous.
Jésus-Christ, écoutez-nous.
Jésus-Christ, exaucez-nous.
Dieu le Père, du haut des cieux, ayez pitié de nous.
Dieu le Fils, Rédempteur du monde,
Dieu le Saint-Esprit,
Trinité sainte, qui êtes un seul Dieu,
Cœur de Jésus, uni substantiellement au Verbe, ayez pitié de nous.
—sanctuaire de la divinité,
—temple de la sainte Trinité,
—abîme de sagesse,
—océan de bonté,
—trône de miséricorde,
—trésor inépuisable,
—dont la plénitude en tous biens se répand sur nous,
—notre paix et notre réconciliation,
—modèle de toutes les vertus,
—infiniment aimant et infiniment aimable,
—source d'eau qui jaillit jusqu'à la vie éternelle,
—l'objet des complaisances du Père céleste,
—propitiation pour nos péchés,
C. de J. triste jusqu'à la mor au jardin des Olives,
—rassasié d'opprobres,
—blessé dans votre amour,
—percé d'une lance,
—épuisé de sang sur la croix,
—brisé de douleur à cause de nos péchés,
—maintenant encore outragé par des ingrats dans le très-saint Sacrement de votre amour,
—refuge des pécheurs,
—force des faibles,
—consolation des affligés,
—persévérance des justes,
—salut de ceux qui espèrent en vous,
—espérance des mourants,
—doux appui de vos adorateurs,
—délices des Saints,
—notre aide dans les tribulations qui ont fondu sur nous,
Agneau de Dieu, qui effacez les péchés du monde, pardonnez-nous, Jésus.
Agneau de Dieu, qui effacez... exaucez-nous, Jésus.
Agneau de Dieu, qui effacez... ayez pitié de nous, Jésus.
Jésus-Christ, écoutez-nous.
Jésus-Christ, exaucez-nous.

℣. Jésus, doux et humble de cœur. ℟. Rendez notre cœur semblable au vôtre.

Oraison. Dieu tout-puissant et éternel, jetez les yeux sur le Cœur de votre très-cher Fils; voyez les hommages et les satisfactions qu'il vous offre pour tous les pécheurs. Nous implorons votre miséricorde... laissez-vous fléchir et pardonnez-nous au nom de ce même J.-C. qui règne avec vous et le S.-Esprit, dans les siècles des siècles. Ainsi soit-il.

18 et 33.

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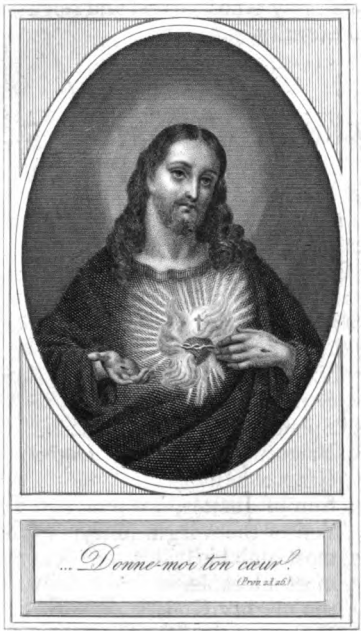
Je t'ai aimé d'un amour éternel. *Jer. 31*



Paris chez Letaille, éditeur Rue St Jacques 35

PL. 18.

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glory, our past negligences and infidelities. Be thou, O adorable Jesus! who knowest our frailty; be thou our mediator with thy heavenly Father, whom we have so grievously offended; strengthen our weaknesses, confirm our resolutions, and with thy charity, meekness and patience, cancel the multitude of our iniquities. Be thou our support, our refuge, and our strength, that nothing may henceforth in life or death separate us from thee. Amen.

Litany

OF THE MOST SACRED HEART OF JESUS.

Lord, have mercy upon us. Christ, have mercy on us. Lord, have mercy on us.

Christ Jesus, hear us. Christ Jesus, graciously hear us.

God, the Father of heaven,
God the Son, Redeemer of the world,
God, the Holy Ghost, sanctifier of souls,
Holy Trinity one God,
HEART OF JESUS,
Heart of Jesus, formed of the Virgin Mary, by the operation of the Holy Ghost,
Heart of Jesus, hypostatically united to the Eternal Word,
Heart of Jesus, sanctuary of the divinity,
Heart of Jesus, tabernacle of the most sacred Trinity,
Heart of Jesus, temple of all sanctity,
Heart of Jesus, fountain of divine graces,
Heart of Jesus, abode of eternal charity,
Heart of Jesus, most meek and humble,
Heart of Jesus, most pure and chaste,

Have mercy on us.

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Heart of Jesus, most obedient and resigned,
Heart of Jesus, furnace of divine love,
Heart of Jesus, treasure of true wisdom,
Heart of Jesus, ocean of unfaded beauty,
Heart of Jesus, throne of bounteous mercy,
Heart of Jesus, source and model of virtues,
Heart of Jesus, fountain of waters springing to life eternal,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, the propitiation for our sins,
Heart of Jesus, sorrowful and agonizing in the garden,
Heart of Jesus, filled with bitterness, and replete with reproaches,
Heart of Jesus, wounded for our sins, and bruised for our iniquities,
Heart of Jesus, made obedient even unto the death of the cross,
Heart of Jesus, pierced through with a lance,
Heart of Jesus, hope of the just, and refuge of sinners,
Heart of Jesus, comfort of the afflicted and of the tempted,
Heart of Jesus, safe port of the agonizing and dying,
Heart of Jesus, salvation of the deceased,
Heart of Jesus, joy and delight of the saints,
Heart of Jesus, sanctification of our hearts,

Have mercy on us.

Lamb of God, who takest away the sins of the world, spare us, O Jesus.
Lamb of God, who takest away the sins of the world, graciously hear us, O Jesus,
Lamb of God, who takest away the sins of the world, have mercy on us, O Jesus,

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V. O most meek and humble Heart of Jesus, render our hearts like thine.

R. And inflame our hearts with that divine fire, which thou camest to kindle on earth.

Let us Pray.—Grant, O Lord Jesus, that through the precious merits and inflamed love of thy most sacred Heart, we may follow thy example, and partake of thy bountiful redemption: who livest and reignest, world without end.

R. Amen.

PRAYERS

TO THE MOST SACRED HEART OF JESUS,

Which may be occasionally recited according to one's leisure and devotion.

I. Through thy sacred Heart, O divine Jesus, overflowing with all sweetness and delight, we recommend to thee our own hearts, and all our spiritual and temporal concerns; also our parents, relatives, friends, benefactors and superiors, and those whom we have injured, or have injured us. Extend thy protection and care to this place and country, to all such as lie under any affliction, and to those who are in the agony and pangs of death. Cast an eye of compassion on obdurate sinners, on heretics and infidels, and mercifully relieve all the suffering souls in purgatory; but particularly show thy divine clemency to all those persons, living or dead, who were and are united in our holy association of honouring and worshipping thy most sacred Heart. Receive us all under thy divine protection, and bless us according to thy infinite goodness, mercy, and charity. Amen.

II. To thy sacred Heart, O Jesus, I consecrate

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the powers and faculties of my soul, with all my thoughts, words, and actions. Happy, thrice happy should I be, could I adore, love, and glorify thy divine Majesty, as thy eternal Father is adored, loved, and glorified by thee. Vouchsafe to cancel all my sins, and forgive my debts; protect me in the dangers to which my life is exposed, receive me at the awful hour of death, and conduct me to eternal bliss, that I may glorify and enjoy thee for ever, in company with thy angels and saints. I humbly petition the same for my parents, relatives, associates, friends, and enemies, and all those who labour under sufferings, poverty, afflictions, and the agonies of death. They have a just claim on my prayers and interest at the throne of thy clemency. For these I therefore supplicate, also, for heretics and infidels, and for all those, who are unhappily separated from thee by mortal sin. May they be sincerely converted and united in the bonds of charity and faith, so that they may all share in thy plentiful redemption. I earnestly petition thy goodness on behalf of the distressed souls in purgatory, that they may experience a mitigation of sufferings, and a speedy enjoyment of thy presence in eternal bliss. This, O adorable Heart of Jesus, is my most ardent prayer, and I wish to renew it by every respiration of my life, and every movement of body and soul. Amen.

III. O sacred Heart of Jesus, I adore thee with all the powers of my soul, and consecrate them to thee for ever, with all my thoughts, words, and actions. Oh! that I could render thee as much love, adoration, and praise, as thou

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givest to thy eternal Father. But as I cannot effect this, I beseech thee to supply my great deficiency and weakness. Be thou, O divine Jesus, the repairer of my faults, the protector of my life, the object of my love, and the asylum of my soul at the awful hour of death, that I may enjoy and glorify thee in eternal bliss. I ask of thee the same graces and benefits for all sinners, also for all who are in affliction, or in the agonies of death; for my parents, relatives, friends, and enemies; in fine, for all mankind, that thy precious blood may not be shed for us in vain; grant also, O most divine Heart, that the merits of thy sufferings and passion may be applied to the relief of the suffering souls in purgatory. For all these graces I desire to petition thee continually until my latest breath. Amen.

IV. O most divine Heart of Jesus, the salvation of all who love thee, vouchsafe to detach my heart and affections from the world, and from all sinful allurements, to fix them solely on thee. For thee, O divine Redeemer, I was created, and not for the world. While I live therein according to the order of thy providence, let me not fix my heart on its empty enjoyments. May I rather place all my happiness in thy love and service, that I may truly and perfectly comply with thy just demand, "*Son, give me thy heart.*" Thou hast made my heart for thyself alone, and hast impressed upon it thy divine image and likeness. Oh! may it resemble thine, and may it ever burn in the furnace of thy love, so that it may be cleansed from those terrene and sinful stains, which tend to defile and efface thy image and likeness. Oh! that my heart may be ever

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restless, until it repose in thee. O my dear Redeemer, I open my heart and abandon it entirely to thy love, for all my desire is to love and serve thee here, and to possess and praise thee eternally hereafter. Amen.

V. O adorable Heart of Jesus! be thou the great and tender object of my heart and love, the term of all my desires, and the centre of my affections. Be thou my life and food here, my peace and comfort at the awful hour of my death, and my happiness and bliss for all eternity. O most amiable heart! mayest thou be always known and loved, adored and glorified throughout the world. Graciously impart thy favours and blessings to all those who love, honour, and serve thee. Attend, we beseech thee, O sacred Heart, to our humble supplications, and fully satisfy the desires of our hearts. Grant to us all, while on earth, a permanent abode in the sacred recesses of thy Heart, and admit us hereafter into thy celestial tabernacles of bliss, where we will love, praise, and enjoy thee for evermore. Amen.

VI. O Jesus, Saviour of mankind! our model and sovereign perfection, open to me, I beseech thee, thy sacred Heart, replenished with every grace, that I may enter into the knowledge of myself, and endeavour to copy thy admirable virtues. Amen.

THE PRAYER OF ST. GERTRUDE TO THE SACRED HEART OF JESUS.

Hail, O sacred Heart of Jesus! living and quickening source of eternal life, infinite treasure of the Divinity, and burning furnace of divine love. Thou art my refuge and my sanctuary, O

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my amiable Saviour. Consume my heart with that burning fire, with which thine is ever inflamed. Pour down on my soul those graces which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformed to thine. May thy divine will be equally the standard and rule of all my desires and of all my actions. Amen.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

To thee, O sacred Heart of Jesus, I dedicate my life, thoughts, words, actions, and sufferings, together with all my faculties and senses, so that no part of my being may be henceforward employed, but in loving, serving, honouring, and glorifying thee. Be thou, O dear Jesus, the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. May thy bounteous Heart be my justification at the throne of thy eternal Father, and may it screen me from his anger, which I have so justly merited. In thee I place all my confidence, and convinced of my own weakness, I rely entirely on thy compassionate goodness. Cleanse my soul of all that is displeasing and offensive to thy pure eyes; imprint thy perfect image and likeness on my heart, that it may ever resemble thine, and never be separated from thee. May I be a perpetual victim consecrated to thy glory, always inflamed with thy pure love, and thoroughly penetrated with it, now and for all eternity. In thy sacred Heart I place all my joy and felicity; my ardent desire is to live and die thy devoted and faithful servant, that through

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thy precious merits I may enter into the joys of the blessed. Amen.

A DEVOUT SALUTATION TO THE HEART OF JESUS.

O Sacred Heart of Jesus! I adore thee with all the affections of my heart, and all the powers of my soul. These I consecrate to thee for ever, with my thoughts, words, and actions, and with all my being. O most divine Jesus, I desire to render thee all those acts of adoration, love, and glory which thou renderest to thy eternal Father. Be thou the repairer of my faults, the protector of my life, my refuge and secure asylum at the hour of my death. Through thy sorrows and bitter sufferings, O Jesus, grant me perfect contrition for my sins, a lively faith, firm hope, ardent charity, and the grace of final perseverance. O most loving Heart, I present thee these humble petitions not only for myself, but likewise for all those who are united in this Pious Association, that we may all happily arrive at the mansions of eternal bliss, through Jesus Christ. Amen.

A PRAYER TO BE DAILY SAID BY THOSE WHO CARRY ABOUT THEM AN AGNUS DEI.

O my Lord Jesus Christ, the true Lamb who taketh away the sins of the world; by thy mercy, which is infinite, pardon my iniquities, and, by thy sacred Passion, preserve me this day from all sin and evil. I carry about me this holy *Agnus* in thine honour, as a preservative against mine own weakness, and as an incentive to the practice of that meekness, humility, and innocence which thou hast taught us. I offer myself up to thee as an entire oblation, and in

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memory of that sacrifice of love which thou didst offer for me on the cross, and in satisfaction for my sins. Accept this oblation, I beseech thee, O my God; and may it be acceptable to thee in the odour of sweetness. Amen.

LITANY
OF
The Holy Infant Mary.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Infant Mary, .
Infant Mary, Daughter of God, the Father,
Infant Mary, Mother of God, the Son,
Infant Mary, Spouse of God, the Holy Ghost,
Infant Mary, "possessed by the Divine Spirit from the beginning of your ways,"
Infant Mary, "beautiful as the morn,"
Infant Mary, "brilliant as the sun,"
Infant Mary, "terrible as an army in battle array,"
Infant Mary, our Mistress,
Infant Mary, our Mother,
Infant Mary, powerful in weakness,
Infant Mary, great in littleness,
Infant Mary, treasure of grace,
Infant Mary, tabernacle of divine love,
Infant Mary, masterpiece of God's omnipotence,
Infant Mary, delight of your holy parents,
Infant Mary, Queen of Angels,
Infant Mary, shoot of the patriarchs,
Infant Mary, foretold by the prophets,
Infant Mary, procuring salvation to infants,
Infant Mary, resource of all mankind,

Pray for us.

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Be favourable to, and hear us, O Infant Mary.
Be propitious to, and intercede for us, O Infant Mary.
By your Immaculate Conception,
By your sacred Nativity.
By your glorious presentation,
By your Infancy,
By your Childhood,
By all your virtues,
Help us, O Infant Mary.
Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord.*
Pray for us, O Holy Infant Mary.
That we may be made worthy of thee, &c.

Grant, O Lord, we beseech thee, that we who honour the infancy of the Mother of thy divine Son, may, through her Intercession, arrive at that bliss promised to those only who become as little children for thy love: through the same Jesus Christ, &c. Amen.

LITANY
OF
St. John the Evangelist.

Great God, Father, Son, and Holy Ghost, have mercy on us.
Holy Mary, Mother of Jesus and St. John,
St. John, who reclined on the bosom of Jesus,
St. John, receiving from the pure and burning heart of Jesus, that immense fire which burned in thy own,
Pray for us.

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St. John, receiving light from that "light which darkness comprehendeth not,"
St. John, who even in thy exile, made thy dwelling with the "Eternal Word," and saw the loveliness of his countenance,
St. John, eating bread with the "Bread of Life,"
St. John, under the cross, receiving the blood and tears of Jesus,
St. John, receiving Mary for thy Mother,
St. John, mingling thy tears with the tears of Mary, and thy sighs with the groans of her wounded heart,
St. John, whose "love was stronger than death,"
St. John, exiled for the name of Jesus,
St. John, patron of our chastity and charity,
St. John, the beloved disciple of Jesus, and cherished child of Mary,
St. John, who saw the brightness of the empyreal heaven,
St. John, who in the very bosom of the Deity learned the most hidden secrets,
St. John, eagle, whose eyes were not dazzled by the splendour of the beauty of the Blessed Trinity,

Pray for us.

Lamb of God, &c.

Pray for us, glorious St. John the Evangelist, that we may be made worthy, &c.

O great Saint! obtain for me the grace of loving Jesus with all my heart, soul, strength, and mind: that on leaving this land of banishment and sorrow I may, through thy intercession, and the merits of my crucified Saviour, behold

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the loveliness of his countenance, and rest on his dear bosom for ever. Amen.

LITANY
OF
St. Stanislaus Kostka.

Lord, have mercy on us.
Christ, have mercy on us.
Holy Mary, Mother and Patroness of blessed Stanislaus,
St. Stanislaus Kotska,
True imitator of Christ,
Assiduous client of the Holy Virgin,
Called by Mary to the holy society of Jesus,
Faithful to the grace of your vocation,
Worthy child of St. Ignatius,
Lustre of your family,
Despiser of the world and its goods,
Vanquisher of Concupiscence,
Cultivator of religious discipline,
Most devout victim,
Example of obedience and humility,
Lover of evangelical poverty,
Mirror of candour, piety, and modesty,
Angel in life and death,
Martyr, in desire to die for Christ,
Confessor in devotion and constancy,
Virgin in body and mind,
Consummated in short space,
Refuge of those who invoke thee,
Succour and support of the sick,
Model of youth,
Blessed inhabitant of the heavenly city,
Lamb of God, &c.

Pray for us.

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V. Pray for us, St. Stanislaus,
R. That we may be made, &c.

Prayer.—O God, who in thy wisdom hast infused into blessed Stanislaus thy holy love, and raised him in tender infancy, to the sanctity of riper age, mercifully grant, that helped by his intercession, we may obtain his virtues, and eternally enjoy with him thy glorious vision, through our Lord Jesus Christ, &c. Amen.

LITANY
OF
St. Alphonsus Liguori.

Lord, have mercy on us, &c.

Holy Mary, Mother and Patroness of St. Alphonsus Liguori, child of benediction,
Subject of prophecy,
Model of youth, who never tarnished the white robe of your baptism,
Who generously renounced the world in order to follow Christ,
Pattern of austerity and self-abnegation,
Example of patience and humility,
Replenished with the two-fold spirit of charity,
Eminent in all Christian and religious virtues,
Splendour of the Priesthood,
Mirror of Bishops,
Founder of the congregation of our most Holy Redeemer,
Who didst bind yourself by vow to employ every moment of time,

Pray for us.

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Ever engaged in procuring the glory of God and salvation of souls,
Father and protector of the poor of Christ,
Cherished favourite of the Holy Mother of God,
Promoter of her greater honour and service,
Singularly devoted to the passion of our Lord,
Fervent adorer of his ever holy sacrament,
Most illustrious for miracles,
Dwelling continually in the Sacred Hearts of Jesus and Mary,
Lamb of God, &c.

Pray for us.

Pray for us, glorious St. Alphonsus, that we may be made worthy, &c.

Prayer.—O God, who in these latter times, didst raise up blessed Alphonsus Liguori as a model of every virtue, and caused him to surpass in devotion to the Mother of thy Son, mercifully grant, that through his intercession we may so love and honour this blessed Mother, and advance in all virtue here, as to attain the enjoyment of thy divine presence in heaven, through the same Jesus Christ thy Son, &c. Amen.

ON DEVOTION TO The Sacred Heart of Mary.

The devotion to the Heart of Mary is a necessary consequence of the devotion to the Heart of Jesus—since Mary is intimately united to Jesus as well in the order of grace as in the order of nature, those of the faithful who are devout to the Heart of Jesus should also be devout to the Heart of Mary. This seems to be confirmed both by the wonderful conduct of Providence towards Mary, and by the

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order which the Church observes in the honour which she renders to her.

Without considering in detail all that God has done for Mary from all eternity, let us attend to the intimate union which subsisted between her and Jesus in the mysteries of his life, death, and resurrection. In the incarnation, the Eternal Word, enclosed during nine months in the womb of Mary, was, as it were, but one and the same thing with her. At his nativity he was received into her arms, and during his infancy he reposed on her virginal bosom and was nourished with her milk, so that the substance of the Mother became that of the Son. It was with her he lived until he arrived at the age of thirty years, living under the same roof and eating at the same table. They had everything in common, goods, fortune, occupations, inclinations, sentiments. What union more intimate, and more continual? The shepherds and magi come to the crib, and they find Mary with Jesus; Jesus is presented in the Temple, and the ceremonies of the law relate to Mary as well as to Jesus. The order which Joseph received to fly into Egypt regarded Jesus and Mary.

But it was not merely in their private life that Jesus and Mary were united; in the public life of Jesus they were never separated. Mary was with him at the wedding of Cana; she was with him at Capharnaum, and the text of the Gospel warrants us in saying, that she followed him wherever he went to exercise his ministry. In fine, she was his inseparable companion during the whole course of his life. She participated in all his fatigues, in all his sorrows, in all his labours, in all his opprobriums. She was in Jerusalem at the time of his passion, and left him not, even for a moment, on Calvary: on the contrary, at the foot of the cross, she suffered with him immense torments, in the same spirit and for the same end for which he himself suffered.

The Church, assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her divine Son. Jesus is our King, Mary is our Queen. Jesus is our advocate and mediator, Mary is also our advocate and mediatrix. Jesus is our hope, our refuge, our consolation; we say the same of Mary. Jesus is the way which leads to heaven; Mary is the gate of heaven. Jesus is our guide

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and our light in the way of life; Mary is the star which guides and conducts us to the harbour of salvation. Jesus is the author of grace, Mary is the mother of grace. In a word, Mary participates by grace, in all the titles which Jesus enjoys by nature.

But what is still more decisive, the Church unites Jesus and Mary in the honours which she renders to them in their solemnities. So soon as there is introduced a feast, a ceremony, a practice of devotion to procure the glory of Jesus, so soon is there something of the like established in honour of Mary; and the Church, which celebrates by particular feasts the mysteries of the Son, from his incarnation to his ascension, solemnizes in like manner the mysteries of the Mother from her conception to her assumption into heaven.

The Devotion to the Heart of Mary is, therefore, naturally allied to the Devotion to the Heart of Jesus. The latter being once established in the Church, it was not possible that the former should not be established also, and so it has happened: for a feast, an office, devotions, and congregations of the Heart of Mary, as of the Heart of Jesus, have been introduced into the Church. But what is very remarkable, Divine Providence has so ordained, that the first Church dedicated to the Heart of Jesus, was also at the same time dedicated to the Heart of Mary. This was the Church of the *Seminaire de Coutances*, in Normandy. In 1688, the feasts of these Sacred Hearts were celebrated there with an octave, and a society devoted to them established; to which, in 1764, Pope Clement X. granted a Brief of Indulgence.

The Sovereign Pontiff, Pius VII., gave permission in 1807, for the extension of the Feast, of the Office, and the Mass, by a decree emanating from the Sacred Congregation of Rites.

The same Pope, by a Brief of the 25th September, 1805, granted a great number of Indulgences to the faithful associates of the Union of the Sacred Heart of Mary, canonically established at Rome, in the Church of St. Eustachius. This congregation has the power to receive and unite to itself all other congregations canonically established, and to make them participators of the Indulgences which have been granted to themselves.

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ADVANTAGES OF THE DEVOTION TO THE SACRED HEART OF MARY.

That we may be able to form some judgment of the fruits which this Devotion is calculated to produce in us, let us consider, that, next to the Devotion to the Sacred Heart of Jesus, it presents to us the perfect model of all virtues, and that there is no other more delicious for the soul, or more proper to replenish it with graces and consolations. Another advantage which we will derive from it is an ardent love for Mary: the natural, the necessary effect of a devotion which breathes nothing but love. Its principal object is love; its motion is love; its end is the reparation of the injuries done to the love of Mary for us; its ordinary exercise is that of frequent acts of love, of sighs, of prayers, of supplications, of sacrifices offered to obtain the love of this divine Mother: a love which, after the love of God, is the greatest of blessings. Indeed, if this love reign in our hearts, we have found the means of obtaining all that we can desire, since Mary is the dispensatrix of all heavenly gifts, and generously distributes them to all who are devoted to her Sacred Heart. This Devotion, besides, produces in our hearts a filial confidence in Mary, who invites us to have recourse to her in all our wants, with a holy assurance of being heard, particularly at the hour of death, when she will embrace us with all the tenderness of her maternal Heart. It inspires us with a great hatred of sin, and lively sentiments of contrition, in giving us occasion of frequently reflecting on the anguish which our iniquities have brought on Mary. It offers us a sweet asylum, an assured refuge from the vengeance of God and the attacks of our enemies. It disposes us to conform our lives to those of the saints, which, as St. Chrysostom says, are a continual succession of joys and of sadnesses, a wonderful mixture of consolation and bitterness. What sweetness is not experienced by the soul devoted to the Heart of Mary, in considering the ineffable delight which that Heart takes in the accomplishment of the several mysteries of our redemption, in the contemplation of the divine perfections, with which it is continually ravished. And, on the other hand, what a source of bitterness to such a soul is the recollection of the lively sorrows with which the Heart of Mary

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was almost always pierced. In effect, as from the first moment of its formation, the cross was always imprinted on the Heart of Jesus, by having always present to his view the ignominy and torment of his passion, and still more the abuse which so many unfaithful souls would make of the blood which he has to pour out for them; in like manner, the lively and accurate knowledge which Mary had, from the moment of her conception, of the beauty and amiability of God, of the offences committed by creatures, against the best of masters and most generous of benefactors, as well as of the torments and outrages which the Incarnate Word had one day to suffer, was a sword which pierced her tender Heart, and caused it to endure, to her last breath, the most inexpressible sorrow.

The Devotions to the Heart of Mary produce two other excellent fruits; which are, a great love for Jesus, and an ardent desire for the conversion of sinners. Who can conceive how this divine Mother desires to see her son loved by man? She will then obtain for those devoted to her Sacred Heart that the pure love with which she burns towards the Heart of Jesus be also communicated to them. Oh! tepid, cold, or even wicked souls, come all you, to the Heart of Mary; there you will find wherewith to reanimate, to convert, to inflame you. The means, says a pious author, of triumphing over sin, and of being inflamed with a great love of Jesus Christ, is to have a filial confidence in the Blessed Virgin, and a tender devotion to her Heart. The Hearts of Jesus and Mary are too solicitous for our salvation, and too closely united themselves, to make it possible that we should have access to one without having access to the other. But there is a difference here remarked by St. Anselm, it is this: that if Jesus is a Saviour, full of mercy, who loves our souls, and who seeks, like a tender shepherd, the strayed sheep, that he may convert them and open to them a passage into his divine Heart, he is also our Judge, from whom, on account of our sins, we merit a severe repulse, instead of a patient hearing. But it is not so with Mary, for her divine Son has given her to us as a Mother, and a Mediatrix between him and us, to the end, that purified and sanctified by the graces which she obtains for us, from him, we may merit to be received into his adorable Heart. There can be no doubt, then, that the Devotion to the

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Heart of Mary, which is always inflamed with charity for us, and which burns at the same time with the most pure flames of the love of God, is a sweet, an easy, and an efficacious means for arriving at the perfect love of Jesus, and participating in the tender affections of his adorable Heart. There are few souls who do not want some of the dispositions necessary for being enveloped in this sacred fire, because there are few who live in a perfect detachment from created things; but there are no sinners, who cannot easily obtain from Jesus these dispositions, by means of Devotion to the Heart of Mary, which is open not only to the imperfect, but even to the most miserable, provided they wish to be converted to her divine Son. Come, then, sinners! you who have been, as yet the most hardened, the most obstinate, the most incorrigible; were your iniquities much greater, you still have the means of rescuing yourselves from the abyss into which you have plunged yourselves. Behold Mary, who reaches you the hand of assistance, who opens her arms to receive you; or rather, behold her tender Heart open to all the world. Come, then, you souls so long insensible, on whom neither the truths of eternity, nor the invitations of a God of love, nor the inspirations of his Spirit, nor the motions of his grace, could hitherto make any impression, come cast yourselves at the feet of your powerful advocate; her throne, elevated as it is, has nothing terrible: her Heart is full of bounty, of sweetness, of mercy: it never ceases to burn with love for you. If you are able, then (*and what more easy?*) to excite in yourselves any sentiment of confidence in the Heart of your good Mother, be assured that you will quickly find an easy access to the Heart of Jesus.

OFFICE OF THE

Sacred Heart of Mary.

AT MATINS.

V. Immaculate Heart of Mary!

R. Inflame our hearts with the love with which you burn for Jesus.

V. O Lord, open thou my lips,

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R. And my mouth shall declare thy praise.
V. Incline unto mine aid, O God:
R. O Lord, make haste to help me.
V. Glory be to the Father, &c. Alleluia.*

HYMN.

We sing the seat of Mary's love,
That Heart, to bless which, heaven above
And earth below, alike rejoice;
Come, Jesus, aid our feeble voice.
What sweeter gift does God impart,
Than Mary's sweet and virgin Heart?
What nobler object of our love
In earth below or heaven above?
Thro' that pure Heart, where thou didst dwell,
That Heart that loved thy own so well,
May all, their meed of homage send
To thee, for ages without end. Amen.

Anthem. I love them that love me, and they that in the morning early watch for me, shall find me. With me are riches and glory, glorious riches and justice: that I may enrich them that love me, and may fill their treasures.—*Prov.* viii. 17.

V. Heart of Mary, inflamed with the love of Jesus.

R. Make my Heart burn with that love with which thou art consumed.

Let us Pray.—O God of clemency! who hast been pleased, that for the salvation of sinners and the protection of the miserable, the immaculate Heart of Mary, should be, in charity and mercy, the perfect image of the divine Heart of her Son, Jesus Christ, grant that we, who celebrate the memory of this most sweet and loving

* From Septuagesima Sunday until Easter, instead of "Alleluia," say, "Praise be to thee, O Lord, King of eternal glory!"

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Heart, may, by its intercession and merits, be found conformable to the Heart of Jesus: through the same Jesus Christ, our Lord, thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth, world without end. Amen.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

V. Let us bless the Lord,

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

At Lauds.

V. Immaculate Heart of Mary,

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God:

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

O holy Womb! O sacred Breast!
Pure couch, where Jesus loved to rest;
And thou, dear Heart, even still more grand,
Thou wonder of God's mighty hand.
O Heart, replete with wonders, hail!
Our treasure in this earthly vale;
To thee is given the power to scan,
The wonders of God's love towards man.
Thro' that pure Heart, where thou didst dwell,
That Heart that loved thy own so well,
May all, their meed of homage send
To thee, for ages without end. Amen.

Ant. I am the Mother of fair love, and of fear, and of knowledge, and of holy hope: in me is all grace of the way and of the truth: in me is all hope of life and of virtue.—*Eccl.* xxiv. 24.

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V. Heart of Mary, treasury of all good,

R. Pour into the hearts of thy servants the riches in which thou aboundest.

Let us Pray.—O God of clemency, &c., 450.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

V. Let us bless the Lord,

R Thanks be, &c.

V. And may the souls, &c. R. Amen.

At Prime.

V. Immaculate Heart of Mary,

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God:

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

Never could sin and hell obscure
The radiance of a Heart so pure:
A Heart, which heaven had made the seat
Of all that's pure, and good, and great.
To crown it, lilies, robed in white,
And spikenard and the rose unite;
While sweetest fruits of heaven above,
Surround it, "languishing with love."
Thro' that pure Heart where thou didst dwell,
That Heart that loved thy own so well,
May all, their meed of homage send
To thee for ages without end. Amen.

Ant. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.—*Prov.* viii. 34.

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V. Heart of Mary, pierced with a sword of grief.

R. Pierce our hearts with that grief which pierced thy own.

Let us Pray.—O God of clemency, &c.

V. O Lord, hear my prayer, R. And let, &c.

V. Let us bless the Lord, R. Thanks be, &c.

V. And may the souls, &c. R. Amen.

At Tierce.

V. Immaculate Heart of Mary,

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God,

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

Temple of Him who made all things;
Bright Palace of the King of kings:
Altar of Peace; Mysterious Plant;
Ark of the Christian covenant.
Fount of unfailing grace thou art
To all that love thee, glorious Heart;
And ocean Star, whence hope and rest,
And comfort beam on the distressed.
Thro' that pure Heart where thou didst dwell,
That Heart that loved thy own so well,
May all, their meed of homage send
To thee, for ages without end. Amen.

Ant. Come over to me, all ye that desire me, and be filled with my fruits: for my spirit is sweet above honey, and my inheritance above honey and the honey-comb.—*Eccl.* xxiv. 26.

V. O most sweet Heart of Mary!

R. Replenish our hearts with thy divine sweetness.

Let us Pray.—O God of clemency, &c.

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V. O Lord, hear my prayer, R. And let, &c.
V. Let us bless the Lord, R. Thanks be, &c.
V. And may the souls, &c. R. Amen.

At Sext.

V. Immaculate Heart of Mary,
R. Inflame our hearts with the love with which you burn for Jesus.
V. Incline unto my aid, O God:
R. O Lord, make haste to help.
Glory be to the Father, &c. Alleluia.

HYMN.

Sweeter than honey, purer far,
Art thou than daylight's glorious star,
He, whom creation cannot bound,
In thee, dear Heart, a dwelling found,
Thou art our model, for we see
The Saviour's life pourtrayed in thee;
Thou rule, which faithful hearts obey;
Thou flowery couch where Jesus lay.
Thro' that pure Heart where thou didst dwell,
That Heart that loved thy own so well;
May all, their meed of homage send
To thee, for ages without end. Amen.

Ant. He that hearkeneth to me shall not be confounded: and they that work by me shall not sin: they that explain me shall have life everlasting. But he that shall sin against me shall hurt his own soul: all that hate me love death.—*Eccl.* xxiv. 30, and *Prov.* viii. 36.

V. Most pure, most humble, and most meek Heart of Mary:
R. Make our hearts like thine, pure, humble, and meek.
Let us Pray.—O God of clemency, &c.
V. O Lord, hear my prayer, R. And let, &c.

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V. Let us bless the Lord, R. Thanks be, &c.
V. And may the souls, &c. R. Amen.

At None.

V. Immaculate Heart of Mary,

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto mine aid, O God:

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

Heart, which the force of love had rent;
Hope of our earthly banishment:
Light of our steps, joy in our cares;
Sweetness and solace of our tears.
Bright polar star of those who love,
Be thou my guide to realms above:
Furnace of love, may all expire
The victims of thy sacred fire.
Thro' that pure Heart where thou didst dwell,
That Heart that loved thy own so well,
May all, their meed of homage send
To thee, for ages without end. Amen.

Ant. Place me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death. *Cant.* viii. 6.

V. Heart of Mary, filled with sorrow for our sins.

R. Deign to pierce my heart with the like sorrow.

Let us Pray.—O God of clemency, &c.

V. O Lord, hear my prayer, R. And let, &c.
V. Let us bless the Lord, R. Thanks be, &c.
V. And may the souls, &c. R. Amen.

At Vespers.

V. Immaculate Heart of Mary,

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R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto mine aid, O God:

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

Oh! how the Heart of Mary burns
Untired, unchanged in love! it turns
With ceaseless breathings of desire,
Towards Jesus' Heart, its sacred fire.
The chains of love, which Jesus threw
Round his own Heart, bind Mary's too:
Living by love, both breathe the same
Unchanged, unconquerable flame.
Thro' that pure Heart where thou didst dwell,
That Heart that loved thy own so well,
May all, their meed of homage send,
To thee, for ages without end. Amen.

Ant. O amiable Mother! all generations shall call thee blessed, because God has regarded the humility of thy Heart, and has found it according to his own Heart.

V. Heart of Mary, most like to the Heart of Jesus.

R. Give us hearts according to the Heart of Jesus.

Let us Pray.—O God of clemency, &c.

V. O Lord, hear my prayer, R. And let, &c.

V. Let us bless the Lord, R. Thanks be, &c.

V. And may the souls, &c. R. Amen.

At Complin.

V. Immaculate Heart of Mary,

R. Inflame our hearts with the love with which you burn for Jesus.

V. Convert us, O God, our Saviour:

R. And avert thine anger from us.

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V. Incline unto my aid, O God:
R. O Lord, make haste to help me.
Glory be to the Father, &c. Alleluia.

HYMN.

Heart of the best of Mothers! hear
The voice of thy poor supplicants' prayer:
Grant to our hearts, O Heart divine!
Some portion of that love of thine.
O Mary! be this Heart our stay,
Till death shall call our souls away
From this frail dust; then, ere we part,
Hide us, O Mary, in thy Heart,
Thro' that pure Heart where thou didst dwell,
That Heart that loved thy own so well,
May all, their meed of homage send
To thee, for ages without end. Amen.

Ant. O amiable Mother! may all nations magnify thee; and may every people for ever bless the virtues of thy most faithful Heart.

V. Heart of Mary, perfect model of all virtues
R. Obtain for our hearts the love of every virtue.

Let us Pray.—O God of clemency, &c.

V. Lord, hear my prayer, R. And let, &c.
V. Let us bless the Lord, R. Thanks be, &c.
V. And may the souls, &c. R. Amen.

LITANY
OF
The Sacred Heart of Mary.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.

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God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Heart of Mary,
Heart of Mary, according to the Heart of Jesus,
Heart of Mary, united to the Heart of Jesus,
Heart of Mary, Organ of the Holy Ghost,
Heart of Mary, Sanctuary of the Divinity,
Heart of Mary, Tabernacle of a God incarnate,
Heart of Mary, always exempt from sin,
Heart of Mary, always full of grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, illustrious throne of glory,
Heart of Mary, abyss and prodigy of humility
Heart of Mary, glorious holocaust of divine love,
Heart of Mary, nailed to the cross of Jesus,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the agonizing,
Heart of Mary, seat of Mercy,

Pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.

V. Pray for us, O holy Mother of God:

R. That we may be made worthy of the promises of Christ.

Let us Pray.—Sweet Jesus! who tenderly

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lovest the most holy of Virgins, and art reciprocally most tenderly beloved by her, grant, we beseech thee, through the intercession of thy most holy Mother, and by the resemblance her most holy Heart bore to thine, that we may ever return due love and affection for her care and tenderness in our regard, who, with the Father and the Holy Ghost, livest and reignest world without end. Amen.

ACT OF CONSECRATION TO

THE IMMACULATE HEART OF MARY.

O Mary, Mother of God! deign to accept the entire consecration that I make of myself to you, humbly prostrate at your feet. I offer to your immaculate Heart, my thoughts, my words, my actions, my affections, my pains, my merits, my life, my death, all that I am, all that I have, and all that I shall have. Most amiable and most holy Heart of my Mother! I wish to love you, to honour you, and to make you loved and honoured by all; I will defend your glorious titles, and particularly that of your immaculate conception; and I will endeavour to imitate your virtues. Obtain for me the grace of acting, in all things, through the pure motive of the love of the Sacred Heart of Jesus and of you. Be mindful of the Members united with me in this Association. In union with them, I offer unto you all the honour and love that you received from the Sacred Heart of Jesus, while here on earth, and which you will receive eternally, from the most Holy Trinity in heaven.

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Office of St. Aloysius.

HYMN.

Who grandeur scorn'd, and courts despis'd,
His spotless mind above to raise,
Who every rising thought chastis'd;
'Tis ALOYSIUS claims our lays.

Born by the sacred Virgin's aid,
Soon as his eyes the light could view,
His soul the heir of Heav'n was made,
By the regenerating dew.

His infant words, the first he frames,
He utters with a trembling voice;
JESUS and MARY, hallow'd names,
Dwell on his lips, and speak his choice.

Charm'd with the Deity alone,
Terrestrial pursuits he forsakes,
And ere yet half to manhood grown,
His virgin vows to Mary makes.

So faithful to internal light,
Or an incarnate Angel he,
The tenor of his life so bright,
Or soul unbody'd seems to be.

No titles him, nor honours move,
No worldly charms his mind allure,
The ties of blood but serve to prove
His heart on ev'ry side secure.

Enamour'd with celestial joys,
Let pride and wealth my choice withstand,
I scorn their gifts, they are but toys,
He said, and joins Loyola's band.

To gain perfection's utmost height
He tries (nor was his trial vain),
Of sanctity a model bright
He stands a mirror clear of stain.

To JESUS' venerable name
May endless love and praise accrue;
To all the Trinity the same,
To ALOYSIUS honour due.

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Ant. Well done, thou good and faithful servant! Because thou hast been faithful over few things I will place thee over many. Enter into the joy of thy Lord.

V. The Lord has guided the just man through right ways.

R. And has showed to him the kingdom of God.

Let us pray.—O God, the dispenser of heavenly gifts, who didst join in the angelical youth, Aloysius, wonderful innocence of life, with an equal severity of penance; grant through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance through our Lord Jesus Christ. *Amen.*

THE OFFICE OF ST. ALOYSIUS,

PATRON OF YOUNG STUDENTS, AND MIRROR OF ALL VIRTUES.

To obtain the seven principal virtues for which he was remarkable.

Matins.

V. Thou, O Lord, wilt open my lips:

R. And my mouth shall declare thy praise.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

HYMN.

The spotless lambs, in fleece of snow,
And all their beauty drest,
But faintly, Aloysius, show,
The candour of thy breast.
Unblemish'd Saint! divinely fair,
By grace and virtue made;
That we thy innocence may share,
Employ thy pious aid.

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Ant. But me thou hast received on account of my innocency, and thou hast confirmed me in thy sight for ever.

V. Who shall ascend into the mount of our Lord?

R. He that has innocent hands and a clean heart.

Let us pray.—O God, the dispenser of heavenly gifts, who didst join in the angelical youth, Aloysius, wonderful innocence of life, with an equal severity of penance; grant, through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance, through our Lord Jesus Christ. Amen.

Lauds.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

HYMN.

Like a celestial lily white,
Gonzaga dost thou rise;
Like a terrestrial angel bright,
Thou chastely charm'st our eyes.
May I from guilt and blemish free,
Each undue thought repel;
May all my life and effort be
In chastity to excel.

Ant. O how beautiful is the chaste generation with glory! for the memory thereof is immortal, because it is known both with God and with man, and it triumpheth crowned for ever.

Let us pray.—O God, the dispenser, &c., *above.*

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Prime.

V. Incline unto my aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, &c.
R. As it was in the beginning, &c.

HYMN.

Your joints, with bristly garments sore,
Gonzaga, close you tie;
Your livid limbs with plenteous gore,
Unmercifully dye.
May thy example truly great,
Our emulation fire;
And thy protection e'er rebate
Each sensitive desire.

Ant. They that are CHRIST'S have crucified their flesh with the vices and lusts.

V. Our Lord has loved him and adorned him.
R. He hath clothed him with a garment of glory.

Let us pray.—O God, the dispenser, &c. p. 462.

Tierce.

V. Incline unto my aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, &c.
R. As it was in the beginning, &c.

HYMN.

What's power, what's wealth, what's sceptre's sway,
Say'st thou? Why seek I toys?
They're shadows all, they fleet away;
Give me eternal joys.
Thou youth, thus eminently wise,
Teach us what's vain to scorn;
Immortal goods alone to prize,
With truth our minds adorn.

Ant. This man, despising the world, and tri-

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umphing over the things of this earth, has laid up treasures in heaven, by word and deed.

V. Our Lord has guided the just man by right ways.

R. And has showed him the kingdom of God.

Let us pray.—O God, the dispenser, &c. p. 462.

Sexte.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

HYMN.

What ardour fills your glowing breast,
Your eyes with pearly dew,
With solemn praise and just request,
The Godhead whilst you sue!
A spark of this celestial heat,
For me, dear Saint, obtain,
Of tears a share, may I entreat,
Let not my prayers be vain.

Ant. The Lord has graciously heard his holy one calling upon him, the Lord has graciously heard him, and has fixed him in peace.

V. Pray for us, St. Aloysius:

R. That we may be made worthy of the promises of Christ.

Let us pray.—O God, the dispenser, &c. p. 462.

None.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

HYMN.

How burns with Eucharistic love,
Thy all enamour'd heart!

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What sweets, what bliss, like that above,
Does JESUS veil'd impart.
Strength may the bread of angels bring,
Unto us by thy pray'r;
And by devotion, from this spring,
For heav'n our souls prepare.

Ant. What is his good, and what his beautiful, but the corn of the elect, and wine, from which virgins spring?

V. He fed them with the fat of the wheat.

R. And out of the rock he filled them with honey.

Let us pray.—O God, the dispenser, &c., p. 462.

Vespers.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

HYMN.

The Virgin mother how did he
Affectuously revere?
To such a son how gracious she?
How to each other dear?
O Aloysius, like to thine,
Give me a filial heart;
That I a duteous child may shine,
She act a mother's part.

Ant. I am the mother of beautiful love, and of fear, and of knowledge, and of holy hope.

V. He that shall find me, shall find life.

R. And obtain salvation from the Lord.

Let us pray.—O God, the dispenser, &c., p. 462.

Complin.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me.

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V. Glory be to the Father, &c.
R. As it was in the beginning, &c.

HYMN.

With virtues richly deck'd, behold,
Our saint is mounted high!
See CHRIST to him with praise unfold,
The temple of the sky!
Thy clients powerful patron aid,
From sin and vice restrain;
That they o'er hell victorious made,
May partners with thee reign.

Ant. Him that overcometh I will make a pillar in the temple of my God.

V. Being consummated in a short space.
R. He fulfilled a long time.

Let us pray.—O God, the dispenser, &c., p. 462.

THE

Litany of St. Aloysius.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Saint Aloysius,
Most beloved of Christ,
The delight of the blessed Virgin,
} *Pray for us.*

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Most Chaste Youth,
Angelical Youth,
Most humble Youth,
Model of Young Students,
Despiser of Riches,
Enemy of Vanities,
Scorner of Honours,
Honour of Princes,
Jewel of the Nobility,
Flower of Innocence,
Ornament of Religious State,
Mirror of Mortification,
Mirror of perfect Obedience,
Lover of Evangelical Poverty,
Most affectionately Devout,
Most zealous Observer of the Rules,
Most desirous of the Salvation of Souls,
Perpetual Adorer of the Eucharist,
Particular Client of St. Ignatius,
Pray for us.

Be merciful unto us, O Lord.
Graciously hear us, O Lord.

From the Concupiscence of the Eyes,
From the Concupiscence of the Flesh,
From the Pride of Life,
By the Merits and Intercession of St. Aloysius,
By his Angelical Purity,
By his Sanctity and Glory,
O Lord deliver us.

We sinners. We beseech thee to hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord.*

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O CHRIST, thou hang'st upon the cross,
Love draining out thy gore,
A victim to repair our loss,
And life by death restore.

Beneath the humble veil of wheat,
Thy grandeur dost disguise,
And with thyself thy servant treat,
What thanks can e'er suffice!

Were I for him, who loved me so,
My life and blood to pay,
How light against the debt I owe,
Would the requital weigh?

Oh! may my life and labour be,
My aim and sole desire,
To prove my ardent love for thee,
And in that love expire!

And thou, O MARY, fruitful maid,
(Witness the host above,)
While vital spirits life shall aid,
Thee will I chastely love,

Thy clients then from harms to guard,
O virgin, don't neglect,
Their souls from every danger ward,
And bodies e'er protect. Amen.

O God, the lover of chaste souls, who, withdrawing Aloysius, in the flower of his youth, from the allurements of this world, didst call him to the society of thy Son Jesus Christ, and didst favour him with a particular grace to serve thee with angelical chastity, grant, we beseech thee, that imitating his purity of soul and body, we may partake of the same glory in heaven. Through, &c. Amen.

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THE LITTLE

Office of the Holy Angels.

AT MATINS.

Ant. God hath given his Angels charge of thee, that they keep thee in all thy ways. Amen.

O Lord, open thou my lips.
And my tongue shall declare thy praise.
O God, incline unto my aid,
O Lord, make haste to help me.
Glory be to the Father, &c. Alleluia,

HYMN.

O Lord, permit us here to raise our voice,
And waft before thy throne our feeble praise;
And thank thee for those Angels whom thy choice,
Hath lent our weakness to direct its ways,
And free us from the envious foes that lurk
To spoil the beauty of thy cherish'd work.

Ant. O Holy Angels! our Guardians, defend us in the combat, that we perish not in the dreadful judgment.

V. In the sight of the Angels I will sing to thee, my God.

R. I will adore at thy holy temple, and confess to thy name.

Prayer.—O God, who with unspeakable providence hast vouchsafed to appoint thy Holy Angels to be our Guardians, grant to thy humble suppliants, to be always defended by their protection, and to enjoy their everlasting society, through Jesus Christ, thy Son, our Lord, who lives and reigns, &c. Amen.

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Prime.

Ant. God hath given his Angels charge of thee, that they keep thee in all thy ways. Amen.

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

For Satan driven from the happy land,
Where once he shone in splendour, ill can brook,
The kindly justice of the Almighty hand,
That gives to man the throne that he forsook,
And seeks to drag into his own disgrace
Poor mortals thus design'd to fill his place.

Ant. O Holy Angels! our Guardians, &c., as before.

V. In the sight of thy Angels I will sing unto thee, my God.

R. I will adore at thy holy temple, and confess to thy name.

Prayer.—O God, who with unspeakable providence, &c., *as before.*

Tierce.

Ant. God hath given his Angels, &c., *as before.*

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

Bright Spirit! whom a God supremely wise
Hath given to be the Guardian of this land,
Come arm'd with all thy power from the skies
And bear its children harmless in thy hand.
Safe from all evil that defiles the soul,
Safe from disunion's with'ring control.

Ant. O Holy Angels, &c., *as before.*

V. In the sight of thy Angels, &c.

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R. I will adore at thy holy temple, &c.

Prayer.—O God, who with unspeakable providence, &c.

Sext.

Ant. God hath given his Angels, &c.

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

O Jesus! glory of the angelic choirs,
Light of their brightness, sweetness of their bliss;
Thou who didst leave a world where nothing tires,
To taste the pains and miseries of this;
Be these same pains endured to set us free,
The germ of endless happiness with thee.

Ant. O Holy Angels, &c.

V. In the sight of thy Angels, &c.

R. I will adore at thy holy temple, &c.

Prayer.—O God, who with unspeakable providence, &c.

None.

Ant. God hath given his Angels, &c.

O God, incline unto my aid.

O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

Angel of peace! come, Michael, to our aid,
Thou who didst once chase discord from the sky;
Come calm those boisterous passions that have made
Such havoc here as they have made on high;
Drive strife and rancour to their kindred gloom—
To Hell, their fitting, their eternal tomb.

Ant. O Holy Angels, &c.

V. In the sight of thy Angels, &c.

R. I will adore at thy holy temple, &c.

Prayer.—O God, who with unspeakable providence, &c.

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Vespers.

Ant. God hath given his Angels, &c.
O God, incline unto my aid.
O Lord, make haste to help me.
Glory be to the Father, &c. Alleluia.

HYMN.

Spirit of might! O Gabriel, display
Thy matchless power against our ancient foes;
Visit those sacred temples where we pray,
'Twas at thy potent word those temples rose;
Thou wert the herald of HIS future birth,
Whose worship raised these shrines throughout the earth.

Ant. O Holy Angels, &c.
V. In the sight of thy Angels, &c.
R. I will adore at thy holy temple, &c.
Prayer.—O God, who with unspeakable providence, &c.

Complin.

Ant. God hath given his Angels, &c.
V. Convert us, O God, our Saviour.
R. And avert thy anger from us.
O God, incline unto my aid.
O Lord, make haste to help me.
Glory be to the Father, &c. Alleluia.

HYMN.

And Raphael! of the glorious seven who stand
Before the throne of Him who lives and reigns;
Angel of Health! the Lord has filled thy hand
With balm from Heaven to soothe or cure our pains,
Heal or console the victim of disease,
And guide our steps when doubtful of our ways.

Ant. O Holy Angels, &c.
V. In the sight of thy Angels, &c.
R. I will adore at thy holy temple, &c.

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Prayer.—O God, who with unspeakable providence, &c.

COMMENDATION.

O Holy Angels! at your feet
This wreath of humble flowers I lay;
O that their odour were as sweet,
As he who gives desires it may.
Protect me at death's awful hour,
Receive my soul to your embrace,
Rich with the wonders of your power,
To thank, to praise you, face to face. Amen.

Te Deum Laudamus.

We praise thee, O God; we confess thee, O Lord.

Thee, the eternal Father, all the earth doth worship.

Thee the Angels, and all the Powers.

Thee the Cherubim and Seraphim proclaim without ceasing.

Holy, Holy, Holy, Lord God of Sabbaoth.

The heavens and the earth are full of the majesty of thy glory.

Thee the glorious choir of Apostles.

Thee the numerous train of Prophets.

Thee the white-robed army of martyrs doth praise.

Thee the holy church throughout the world confesses.

The Father of immense majesty.

The venerable, true, and only Son.

The Holy Ghost, the Paraclete.

Thou art the King of Glory, O Christ.

Thou art the eternal Son of the Father.

Who, when about to deliver man, didst not abhor a Virgin's womb.

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Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

We believe thee to be the Judge to come.

We therefore pray thee to help thy servants, whom thou hast redeemed with thy precious blood.

Let them be numbered with thy Saints in eternal glory.

Lord, save thy people, and bless thy inheritance.

And govern and exalt them for ever and ever.

Every day we bless thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to preserve us to-day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us, according as we have hoped in thee.

In thee, O Lord, have I hoped, let me never be confounded.

LITANY
OF
The Angel Guardian.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father, of Heaven, have mercy on us!
God the Son, Redeemer of Men, have mercy on us!

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God the Holy Ghost, Sanctifier of Souls, have mercy on us!

Holy Trinity, one God, have mercy on us!

Holy Mary, Queen of Heaven,
Holy Angel, my Guardian,
Holy Angel, my Protector in all dangers,
Holy Angel, my Defence in all afflictions,
Holy Angel, my most faithful Lover,
Holy Angel, my Preceptor,
Holy Angel, my Guide,
Holy Angel, Witness of all my actions,
Holy Angel, my helper in all my difficulties,
Holy Angel, my Negociator with God,
Holy Angel, my Advocate,
Holy Angel, lover of Chastity,
Holy Angel, lover of Innocence,
Holy Angel, most obedient of God,
Holy Angel, Director of my Soul,
Holy Angel, model of Purity,
Holy Angel, model of Docility,
Holy Angel, my Counsellor in doubt,
Holy Angel, my Guardian through life,
Holy Angel, my shield at the hour of Death,

Pray for us.

Lamb of God! who takest away the sins of the world, *Spare us, O Lord!*

Lamb of God! who takest away the sins of the world, *Hear us, O Lord!*

Lamb of God! who takest away the sins of the world, *Have mercy on us!*

Prayer.—O God! who with unspeakable Providence vouchsafest to send thy Angels to be our Guardians, mercifully grant, that we thy suppliants, may be always defended by their protection and enjoy their eternal society—through Jesus Christ, thy Son, our Lord, who livest and

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reignest with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Hymn to the Glorious Virgin, Mother of God.

[By the devout Blosius.]

Ave! Virgo gratiosa,
Virgo Sole clarior,
Mater Dei gloriosa,
Favo Mellis dulcior.

Tu es illa speciosâ
Quâ nulla est pulchrior,
Rubicunda plusquam rosa,
Lilio candidior.

Tu es grata lux piorum,
Grata lux Ecclesiæ,
Fulgens portus afflictorum,
Regina clementiæ.

Dele sordes peccatorum,
Mater indulgentiæ,
Luctus solare mœstorum,
Aurora lætitiæ.

A NOVENA TO JESUS CHRIST CRUCIFIED.

Jesus Christ crucified! Son of the most holy Virgin Mary! incline thy sacred head, and listen to my prayers and sighs, as thou didst listen to thy Eternal Father from Mount Thabor. Hail, Mary, &c.

Jesus Christ crucified! Son of the most holy Virgin Mary! open thy sacred eyes, and look on me, as thou didst look on thy afflicted Mother from the cross. Hail, Mary, &c.

Jesus Christ crucified! Son of the most holy Virgin Mary! open thy sacred lips, and speak to my sad heart as thou didst to St. John, when

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recommending to him thy blessed Mother. Hail, Mary, &c.

Jesus Christ crucified! Son of the most holy Virgin Mary! open thy sacred arms, and receive me thy poor child, as thou didst embrace the hard wood of the cross, for love of me and all sinners. Hail, Mary, &c.

Jesus Christ crucified! Son of the most holy Virgin Mary! open thy sacred heart, that seat of love and mercy; receive mine into it; make it wholly thine; hear my prayers, and mercifully grant my petitions. Hail, Mary, &c.

O Eternal Father! look down on me, for whom thy beloved Son Jesus Christ was delivered up to the death of the cross; and as he did not refuse to die for my salvation, do not thou refuse, O heavenly Father! to grant me pardon and eternal life, through the merits of thy Son Jesus on the Cross! Amen.

A NOVENA, OR NINE DAYS' DEVOTION FOR THE FESTIVALS OF THE BLESSED VIRGIN.

I salute thee, O ever blessed Virgin! Mother of God! Abyss of Grace! Miracle of Almighty power! I salute thee, O sanctuary of the most holy Trinity, and Queen of the universe! Mother of mercy, and assured refuge of sinners! O ever faithful Virgin! ever amiable and admirable Virgin! attracted by thy beauty and sweetness, by the odour of thy sanctity, the plenitude of thy graces, and the abundance of thy mercies, I presume to address thee, miserable as I am, and beseech thee to obtain for me of thy dear Son, the grant of the petitions I present thee in

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this Novena. [*Here specify your requests.*] Obtain for me likewise, O Queen of heaven! the most lively contrition for my multiplied sins, and the grace to imitate faithfully those virtues which were exemplified in thy sacred life, particularly thy profound humility, angelical purity, and perfect obedience. Above all, I beseech thee to be my Mother and Protectress; to receive me into the number of thine adopted children, and to guide, conduct, and govern me, from that high throne of glory, to which thou art now exalted. Vouchsafe to hear my sighs and my desires; reject not my petitions, O Mother of mercy! and let it not be said, that of all who had recourse to thee, I was the first thou hadst ever forsaken. O most amiable, pure, and immaculate Virgin! have compassion on me, and do not abandon me during life, or at the awful moment of my death.

[Repeat the following salutation twelve times, and add Glory be to the Father, &c., to every third repetition.]

Hail! Daughter of the Eternal Father!
Hail! Mother of the Eternal Son!
Hail! Spouse of the most Holy Spirit!
Hail! Temple of the adorable Trinity!

O most tender heart of Mary! Asylum of the poor, and solid hope of sinners! penetrated with the most lively respect, love, and gratitude, I devote myself irrevocably to thy service, and offer thee my heart, with all that I am, and all that belongs to me. Accept this offering, august Queen of heaven and earth! and obtain for me of thy dear Son Jesus Christ, the favours I have presumed to demand through thy intercession in this Novena, together with a tender, gene-

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rous, constant love of God, perfect submission to his ever adorable will, the true spirit of a Christian, and the grace of final perseverance. Amen.

FOR THE FEAST OF THE IMMACULATE CONCEPTION.

O most pure and immaculate Virgin! who wert dignified by thy beloved Son with the most precious of all privileges, an exemption from every stain of sin, I commemorate with gratitude and joy, the happy moment in which thou didst begin to live to grace. I return most ardent thanks to Him, who, in the instant of thy immaculate conception, began to do great things in thee. O sacred Ark! prepared to inclose the true manna, the eternal incarnate Word, let me, thy devoted client, find a refuge in thee. Thou art the most privileged of all creatures; the only one among the descendants of Adam, who wert never for an instant, an enemy of thy Creator. O most perfect image of the holiness of God! remember, I conjure thee, the ends for which thou wert enriched with graces, which no mortal before, or since, has ever enjoyed. Remember that thou wert miraculously preserved from a shadow of imperfection, not only that thou mightest become the Mother of God, but also the Mother, the refuge, the advocate of man. Penetrated, therefore, with the most lively confidence in thy never failing intercession, I humbly beseech thee to ask for me the intentions of this Novena. [*Specify them.*]

Most pure Virgin, from the first moment of thy existence, all beautiful and glorious! Holy Mary, full of grace, Queen of Angels and men! vouchsafe to receive the offering I present thee

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in this Novena. Thou art the sure refuge of penitent sinners; with reason, therefore, I have recourse to thee. Thou art the Mother of Mercy; and canst not fail to compassionate my miseries. Thou art, after Jesus, the source of my hope; and wilt not reject my humble confidence. O make me worthy to call myself thy child, and deign to be to me a Mother in life and death. Amen.

LITANY OF THE

Immaculate Conception.

Lord, have mercy on us!
Christ, have mercy on us!
Christ, hear us!
Christ, graciously hear us!
God the Father, source of all sanctity, *Have mercy on us!*
God the Son, increated sanctity, *Have mercy on us!*
God the Holy Ghost, spirit of sanctity, *Have mercy on us!*
Most sacred Trinity, *Have mercy on us!*
Immaculate Mary,
Immaculate Mother of God,
Immaculate Virgin of Virgins,
Immaculate in thy conception,
Immaculate after conception,
Immaculate Daughter of the Father,
Immaculate Mother of the Son,
Immaculate Spouse of the Holy Ghost,
Immaculate seat of the Holy Trinity,
Immaculate ark of the body of Christ,
Immaculate Virgin who hast triumphed over original sin,

Pray for us.

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Immaculate Virgin who hast crushed the serpent's head,
Immaculate Queen of heaven and earth,
Immaculate Spouse of St. Joseph,
Immaculate model of all perfection,
Immaculate joy of Angels,
Immaculate purity of Virgins,
Immaculate sanctity of all Christians,
Immaculate companion of devout souls,
Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord !*

Lamb of God, who takest away the sins of the world, *Have mercy upon us, O Lord !*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord !*

O Mary, conceived without sin ! pray for us who have now recourse to thee !

Let us Pray.—O God ! who didst prepare for thy Son a worthy habitation, by the immaculate conception of the Blessed Virgin Mary, we beseech thee, that as thou didst preserve her from every stain, through the merits of the preordained atonement of Jesus Christ, so thou wouldst grant, that we also may come without spot to thee, through the same Christ our Lord. Amen.

FOR THE NATIVITY OF THE BLESSED VIRGIN.

O Mary, the channel of God's tenderest mercies to man ! thou wert promised from the beginning of the world, to *crush* the serpent's *head*, (*Genesis* iii. 15) to bring forth the Redeemer of mankind. In thy sacred birth, appears the dawning of that day of grace for which all nations ardently sighed. O blessed Infant, al-

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ready thou beginnest to accomplish the predictions of the prophets, and to satisfy the longing desires of the just; already thou hast conceived in thy heart by perfect love, that adorable Being who was afterwards to be born of thee. O happy Virgin! who, on entering the world, didst become a victim of charity, perfectly and unreservedly submissive to the will of God, may I, even at the last hour of my life, be enriched with a share in the dispositions with which thy soul was adorned in thy earliest infancy. Thou art the dignified descendant of kings, patriarchs, and prophets, yet thy birth so little corresponds with thy rank, that even the commencement of thy life may liken thee to Him, whom thou wert destined to resemble in all things. Inspire me then, by thy example and intercession, with that spirit of detachment from the world, to which I am bound to aspire by my baptismal engagements; obtain for me strength to fulfil my duties as a Christian, and fidelity in co-operating with the designs of God.

PORTRAIT OF THE ADMIRABLE ST. JOSEPH.

The bitter grief and poignant anguish of heart our sins and infidelities have caused the amiable and blessed Virgin, our good mother, ought to urge us to seek every sort of pious invention, capable of soothing her sorrow and increasing her joy. An excellent means would be to cherish a tender and filial devotion to her worthy spouse, St. Joseph: for it affords singular pleasure to the ever glorious Virgin to see him honoured and invoked by her affectionate children. If then you desire to delight the virginal heart of

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Mary, practise the following exercises in honour of this great patriarch, who merited to receive from the Holy Ghost, the glorious title of Father of Jesus, and spouse of his blessed mother.

1. Enter into a strong and fixed resolution to imitate, as far as you are able, all his virtues, especially his ardent love of Jesus and Mary, his constant fidelity, his abject poverty, his angelic purity, his love of silence, his divine patience, his blind obedience, and his profound humility, which you will find sketched subsequently in his portraiture.

2. Celebrate every year, with sincere and cordial devotion, his great feast on the 19th of March, as well as that which the Church celebrates on the 23rd of January, in honour of his immaculate marriage with the ever Virgin, that established between this chosen pair the closest union and most cordial sympathy.

3. Devote the month of March, which has been called the month of Joseph, in a particular manner to his service, since this month has been signalized by many events relating to Joseph—in this month he received into his society, the Saviour of the world—in this month Jesus was crucified, died, and was buried, and visited Joseph in Limbo—in this month Joseph also died and arose from the grave and appeared to many—this month is likewise remarkable for the finding of Jesus in the temple, and several other sacred events.

4. Take a day every week, which may be Wednesday, that is generally dedicated to Joseph, to recite devoutly his litanies, which contain the principal actions of his life, and the most illus-

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trious prerogatives with which heaven has honoured him, and which are so many, and so numerous, that to avoid too long a litany, they have been divided into two which may be said alternately.

5. Every day address him after the manner expressed in the salutation, which comprises those admirable qualities that hold him in relation with the most holy Trinity, the Father, the Son, and the Holy Ghost, also with the glorious Virgin and all the faithful. It likewise comprises the principal virtues that form his crown and brightest ornament.

6. You may also daily, or according to your devotion, commemorate his seven dolours and joys in this life, by reciting seven Paters, and seven Aves for that intention, which is a practice most pleasing to him, and was taught by himself to two holy men, and confirmed by a miracle. [See Janus's *History of St. Joseph.*] Should your occupations not allow you to do this, say seven Aves, or at least these sacred words, "Jesus, Mary, and Joseph," seven times, more in your heart than with your lips, in memory of his seven dolours, and as often in honour of his seven joys.

THE SEVEN SORROWS OF ST. JOSEPH.

1.—At finding that his honoured Lady and amiable spouse had conceived, and at the idea of being obliged by the law to forsake her. *Matt.* i. 18, 19.

2.—At not being able to find lodging in the city of Bethlehem for the King and Queen of heaven, and at seeing Jesus lying shivering on

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a little straw in a manger between two animals, his only shelter from the cold, there being no room for him in the inn. *Luke* ii. 7.

3.—At seeing the Divine Infant suffer and shed so much of his precious blood in the painful ceremony of his circumcision, when he was but eight days old. *Luke* ii. 21.

4.—At hearing on the day of the purification, the prophecy of holy Simeon, that the child should be an object of contradiction and persecution, and that a sword of sorrow should pierce Mary's heart. *Luke* ii. 34, 35.

5.—His flight into Egypt with the child and his Mother, in the darkness of the night, and in the depth of winter, to escape the persecution raised by Herod against the adorable Infant. *Matt.* ii. 13.

6.—On his return from Egypt, hearing that Archelaus, more cruel still, reigned in Judea in the room of Herod his father, he was afraid to go thither, and being warned in sleep retired into Galilee. *Matt.* ii. 22.

7.—In the celebrated pilgrimage to Jerusalem, not finding the child Jesus, his only solace, among his acquaintance, he sought him three days sorrowing for his loss. *Luke* i. 45, 46, 48.

THE SEVEN JOYS OF ST. JOSEPH.

1.—The embassy of the angel sent from heaven to console him in these words: Joseph, son of David, fear not to take Mary thy wife, for what is conceived in her is of the Holy Ghost." *Matt.* i. 20.

2.—The tidings of great joy brought by an angel to the shepherds, that a Saviour was born

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in the city of David, whilst a multitude of the heavenly army was praising God, and saying: "Glory be to God in the highest, and on earth peace to men of good will." *Luke* ii. 10, 13, 14.

3.—Giving the child the name of Jesus, "which was called by the angel before he was conceived in the womb." *Luke* ii. 21.

4.—When he saw the wise men from the east come to pay their homage to the new born King, "and falling down they adored him, and opening their treasures they offered him gifts, gold, frankincense and myrrh." *Matt.* ii. 1, 2, 11.

5.—When he heard in the temple from the lips of holy Simeon, that the child was to be "the resurrection of many in Israel." *Luke* ii. 34.

6.—In the land of Egypt, when he saw the idols fallen and broken before the Infant God, and heard from the angel that "they were dead that sought the life of the Child, and that he might return with safety into the land of Israel." *Matt.* ii. 20.

7.—The finding of Christ in the temple, disputing in the midst of the doctors, after sorrowing for him three days. *Luke* ii. 46.

PORTRAITURE OF THE VIRTUES OF THE ILLUSTRIOUS AND ADMIRABLE ST. JOSEPH, SPOUSE OF THE MOTHER OF GOD.

What could be said more to his praise than to be called in the gospel, so often as four times, the father of Jesus, and that by the Holy Ghost himself? Surely he must have possessed the virtues of a father supereminently to justify this appellation—the tenderness and love of a father,

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which would seem to include all other virtues, and to constitute their form and perfection; as according to St. Augustine, "God is honoured only by love." "*Ama et fac quod vis.*" "Guided by love, you may act as you please."

Hence we see him figure on the theatre of divine love, the second of mortals, and the first of men, as after the Mother of God, he held the first place amongst the ardent lovers of Jesus; and as God the Father confided to his care his divine Son, the object of his complacency, it is more than probable that the Holy Ghost too, whose gifts were lavished on him, gave him a clear knowledge of the mystery of the incarnation, either through the ministry of his angels, or by abundant lights communicated immediately to himself.

THE FEAST OF ST. JOSEPH'S HAPPY DEATH.

July 20th.

Prayer and protestation to obtain the grace of a happy death.

Lord Jesus Christ, true God and true man, my Creator and my Redeemer, I see that this miserable world is exposed to a thousand dangers. I know not the day when I shall be called upon to pay death the tribute from which no one is exempt; for this reason it is that now in the presence of Jesus and Mary, of St. Joseph, St. Francis Xavier, all my holy patrons, and the whole court of Heaven,

I. I protest that I desire to live and die an obedient child of the Holy Roman Catholic Church, believing all that it teaches, because thou, who art the Sovereign Truth, hast revealed it.

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II. I protest, that my sins have exposed me innumerable times to the fire of Hell, and that I am not worthy to obtain pardon for having so often preferred the gratification of my own corrupt inclination to your adorable will, and for having committed, in the presence of your unspotted sanctity, excesses which I would not dare to have been guilty of before the least of men. However, knowing the infinite excess of your goodness and mercy, I still hope for pardon, and also that you will not suffer me to offend you by yielding to temptations of despair at the hour of my death. I now, beforehand, detest and disown any thoughts of distrust that may be suggested to me at that last hour by the enemy of my salvation, as likewise any presumptuous reliance on the efficacy of the little good I might have done during life.

III. I protest that I desire to love you with my whole heart, to rejoice more in your essential happiness than in my own, to live for ever faithful to the service of so good a master. I desire that all creatures may adore and love you, and that I could possess all their hearts, in order to love you still more. I rejoice that the blessed in Heaven are so inflamed with your love, and also that you bear yourself an infinite love, O God! infinitely good and perfect, and therefore most worthy of an infinite love. I likewise most bitterly deplore all the sins I have had the misfortune to commit—I, a miserable being, upon whom you have lavished your best and choicest gifts. Oh! that my heart would break with sorrow at the recollection of the many outrages I have been guilty of against the best of parents!

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For the sake of your tender mercies, grant then at least that I may never again offend you. Oh! rather take me out of life than suffer me again to be guilty of so base ingratitude.

IV. I protest, that I desire to thank you with all the affection of my heart for the love with which you have honoured me, though I have ever been unworthy of it; for all the benefits you have so liberally bestowed upon me, for all the pains you have endured for me, especially during your sacred passion; for that infinite patience and mercy with which you have hitherto borne with my iniquities and ingratitude; though you could at any moment have cast me into Hell, you have nevertheless spared me, and seem never weary of returning good for evil.

V. I protest that it is my earnest desire to receive the sacrament of Penance at the moment of my death; and in case I shall not then have the use of speech, I confess this day in anticipation of that last moment all my sins of thought, word, commission, and omission: should it so happen that I have the misfortune to be then deprived of absolution, I conjure you, most merciful Jesus! by the precious blood you shed for my salvation, that you will grant me at that hour true and perfect contrition for my sins, and grace to die in your friendship and love.

VI. I protest, that I also ardently desire to receive the Holy Viaticum in my last moments, to sustain and fortify me on that perilous journey; and should I not be able to receive it sacramentally, I now declare beforehand that I desire to receive it then, at least spiritually, by the desires and affections of my heart.

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VII. I protest likewise, that for my greater support under such painful circumstances, I hope to receive the sacrament of Extreme Unction, and I implore you, O my Saviour God, to impart to me then the interior unction of your infinite mercy, which will fortify me against the powers of Hell at so awful a crisis, by granting me full pardon of all the sins I may have committed by sight, hearing, taste, and smell, also by my tongue, and all my interior and exterior senses.

VIII. I protest, that I forgive from my heart all those who may have offended me, as I hope myself for pardon from you whom I have so grievously offended; and I most humbly ask forgiveness of all those who have reason to complain of me, or whom I may have injured in any respect.

IX. I protest, that I cheerfully offer you the sacrifice of my life, and accept of my death, O my God! in union with that of my adorable Saviour, and that I am perfectly resigned to meet it under whatever circumstances it may please you to require it from me. Yes, I submit to everything in the spirit of penance and in satisfaction for my sins, hoping thereby to secure my eternal salvation, and that I may obtain if possible a speedy release from the terrible flames of Purgatory.

X. In fine, I protest that if at the hour of death the violence of my agony, or the suggestions of the evil spirits, should betray me into anything at variance with these protestations, I now at this moment solemnly disavow it, as quite contrary to my last wishes. These wishes I now confide to the maternal care of Mary, the Mother

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of Mercy, the Advocate and Refuge of sinners, that together with St. Joseph and St. Francis Xavier, the special patrons of dying persons, she may vouchsafe to defend and receive my soul at its last passage. I therefore now repeat with all the ardour of my soul, what shall be my daily prayer while life remains: "Jesus, Mary, and Joseph, assist me in my agony; Jesus, Mary, and Joseph, receive my soul; to your care I consign it in life and death." Amen.

A SHORT NOVENA TO ST. JOSEPH.

O Glorious descendant of the kings of Juda! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the utmost purity and fervour. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service, beseeching thee, for the sake of Jesus Christ, who vouchsafed to love and obey thee as a Son, to become a father to me, and to obtain for me the filial respect, confidence, and love of a child towards thee.

O powerful advocate of all Christians, whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular object of this novena. [*Specify it.*]

Present me, O great saint, to the most adorable Trinity, with whom thou hadst so glorious

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and so intimate a correspondence. Obtain that I may never efface by sin the sacred image, according to the likeness of which I was created. Beg for me that my divine Redeemer may enkindle in my heart, and in all hearts, the fire of His love, and infuse into it the virtues of His adorable infancy, His purity, simplicity, obedience, and humility. Obtain for me likewise a lively devotion to thy virgin spouse; and protect me so powerfully in life and death, that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the immediate protection of the mother of God.

Litany of Saint Joseph.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Trinity, one God, &c.
Holy Mary, spouse of St. Joseph,
St. Joseph, advocate of the humble,
St. Joseph, blessed amongst men,
St. Joseph, confirmed in grace,
St. Joseph, defender of the meek,
St. Joseph, exiled with Christ into Egypt,
St. Joseph, favourite of the King of Heaven,
St. Joseph, guardian of the Word Incarnate,
St. Joseph, honoured amongst men, and profoundly humble,
St. Joseph, inheritor of the virtues of all the patriarchs,
St. Joseph, kind intercessor of the afflicted,
St. Joseph, lily of chastity and temperance,
St. Joseph, mirror of silence and resignation,

Pray for us.

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St. Joseph, nursing father to the Son of God,
St. Joseph, obsequious servant to the Son of Mary,
St. Joseph, patron of the industrious and innocent,
St. Joseph, quintessence of all virtue,
St. Joseph, ruler of the family of Jesus,
St. Joseph, spouse of the ever-blessed Virgin,
St. Joseph, theatre of all glorious privileges,
St. Joseph, union of all Christian perfections,
St. Joseph, vigilant guardian of those who confide in you,
St. Joseph, worthy of all praise, after the Mother of God,
St. Joseph, you who are our special patron,
St. Joseph, zealous for the glory of God and the salvation of souls,
Lamb of God, &c.

Pray for us.

V. Pray for us, O glorious St. Joseph,

R. That we may be made worthy of the promises of Christ.

Let us Pray.—We beseech thee, O Lord, that we may be assisted by the merits of the spouse of thy most holy mother; and that what we cannot obtain, may be granted to us by his intercession. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

THE BEADS OF ST. JOSEPH.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Thou, O Lord, wilt open my lips.

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R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAYER.

Remember, O most dear and holy Joseph, that you have been constituted the dispenser of the riches of Jesus Christ, and that the goodness of your heart has never suffered you to close your ears against the humble prayers of those who supplicate your intercession. Encouraged by this assurance, I [*N.*] your servant, though a wretched sinner, earnestly beseech you to adopt me as your child, to protect me as you did the divine infant Jesus, and to procure for me all the graces I require in life and death. Do not, O guardian of the WORD made flesh, do not reject my petition but graciously hear and grant it. Amen.

Pater, Ave, Gloria, &c. On the larger beads the prayer, "We beseech thee, O Lord," &c., p. 493.

On the small beads.

V. Hail, holy Joseph, just son of David, and chaste spouse of Mary, of whom Jesus was born.

R. Holy Joseph, foster-father to the child Jesus, pray for us now and at the hour of our death. Amen.

Prayer.—Omnipotent and most merciful Lord Jesus, who didst provide St. Joseph, the just son of David, for the spouse of Mary thy virgin mother, and chose him for thy foster-father,

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grant, we beseech thee, that by his prayers and merits, thy Church may enjoy a perfect peace, and so arrive at the consolation of thy everlasting vision, through thy infinite merits, O divine Saviour, who with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

It may assist your devotions to make use of the following reflections at the beginning of each decade.

First decade. Imagine yourself at Nazareth at the birth of St. Joseph, and reflect on the difference wherewith men and blessed spirits regarded this Royal Infant.

Beg light to see the vanity of the world, and grace to despise it.

Second decade. Imagine yourself at Nazareth beholding St. Joseph in his youth exercising the laborious trade of a carpenter.

Beg of Almighty God to instruct you how, in your present state of life, you may attain true perfection.

Third decade. Imagine yourself in the temple of Jerusalem when the high priest gave to Joseph the immaculate Virgin Mary. How the patriarch espoused her, putting a ring upon her finger, with other ceremonies according to the written law, in token that he made her partaker of all his goods, and took her under his protection.

Beg light to understand the mysteries of this holy union, and grace to derive advantage from them.

Fourth decade. Imagine yourself accompanying the Blessed Virgin and St. Joseph over craggy mountains to a place far distant from

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Nazareth. Hearken to their discourse in this winter's journey, and consider what was said in the house of Zachary. Reflect on St. Joseph's perplexity on his return home.

Beg grace to be charitable to your neighbour, to shun detraction and rash judgment, and to be devotedly attached to the blessed Virgin.

Fifth decade. Imagine yourself with the blessed Virgin and St. Joseph in the stable at Bethlehem, where Christ was born and laid in a manger between an ox and an ass. How afterwards St. Joseph circumcised him and gave him the holy name of Jesus. Lastly, how he presented the Son of God in the Temple, where he was met by Simeon and Anna.

Beg grace to treasure all these wonderful mysteries in your heart, as St. Joseph did and to profit by them.

Sixth decade. Imagine yourself travelling with this blessed company on a long and toilsome journey in a severe season, Jesus not yet being a year old. Reflect how they were obliged to leave their native land, and live among perverse idolators. How after their return to Palestine they went to adore God in Jerusalem, where Jesus was lost; and found in the Temple sitting among the doctors.

Beg grace to serve God like St. Joseph, under all the variety of circumstances in which providence may place you, looking only to the accomplishment of the divine will.

Seventh decade. Imagine you have had the honour and happiness of frequently entering the house at Nazareth, and contemplate what was probably said or done by the Holy Family.

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Beg grace to perform all your actions in the same spirit, and in union with Jesus, Mary, and Joseph, in their house at Nazareth.

After the last decade. Imagine you see St. Joseph on his death-bed, our blessed Saviour and his Mother there present. How he sweetly resigned his soul into the hands of God which was conducted by angels to Limbo, while his body was consigned to the tomb.

Beg grace to lead such a life as to be favoured on your death-bed with the protection of Jesus and the special intercession of Mary and Joseph.

Then recite the prayer "Omnipotent and most merciful Lord," &c., p. 494.

INDULGENCES APPLICABLE TO THE SOULS IN PURGATORY.

Pius VII., in the year 1819, granted for ever 100 days to those who recite, once in the day only, with compunction and fervour, the seven joys and dolours of St. Joseph. If recited daily during a month, a plenary indulgence may be gained by complying with the usual conditions. A plenary indulgence also on the 19th of March, and the feast of the Patronage, by complying with the usual conditions. Those who say a novena previous to his feasts, gain 300 days' indulgence each day. Those who give food to three poor persons with the special intention of honouring Jesus, Mary, and Joseph, gain, 1st. a seven years' and seven quarantines', or 280 days' indulgence each time they perform this charitable work, with true contrition for their sins; 2nd. a plenary indulgence if they go to confession and communion, &c.; 3rd. an indulgence of 100 days to all the members of the fa-

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mily of the persons who give this relief, if they contribute to the work of mercy in any way, or even only by their presence. Each time one of the following aspirations is recited, 100 days' indulgence:

Jesus, Mary, and Joseph, I offer you my heart and soul.

Jesus, Mary, and Joseph, assist me in my agony.

Jesus, Mary, and Joseph, may I die in peace with you.

Litany of Divine Providence.

Lord, have mercy on us,
Christ, have mercy on us; &c.

God the Father, whose holy providence governs all things,
God the Son, Redeemer of mankind,
God the Holy Ghost,
Holy Trinity, one God, unchangeable Providence,
Divine Providence, that governest all things in Heaven and on Earth,
Divine Providence, that givest, preservest, and governest our life,
Divine Providence, the eternal love of men below and angels above,
Divine Providence, ever conformable to the influence of the tender heart of Jesus,
Divine Providence, that createdst, directest, and governest all things,
Divine Providence, our hope, life, and salvation,
Divine Providence, defence and comfort of the afflicted,

Have mercy on us.

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Divine Providence, guide and support of souls in all dangers,
Divine Providence, that providest us with, and impartest to us, all natural and supernatural gifts,
Divine Providence, inexhaustible treasury of the riches of Heaven,
Divine Providence, protector and defender of the just,
Divine Providence, safe retreat and sanctuary of the miserable,
Divine Providence, our resource in all wants, and anchor in storms,
Divine Providence, our security in danger, our guide and secure haven,
Divine Providence, remedy in all evils, food to the hungry, and fountain of refreshing water to the thirsty,
Divine Providence, raiment to the naked, strength to the weak, protector and mother to widows and orphans,
Divine Providence, refuge of sinners,

Have mercy on us.

Providence of God, which rulest all things, infinitely deserving of our homage and adoration, *Spare us, O Lord.*

Providence of God, who protectest and preservest all things, infinitely worthy of our homage and adoration, *Graciously hear us, O Lord.*

Providence of God, which createst and knowest our weakness, infinitely above our homage and adoration, *Have mercy on us, O Lord.*

V. We praise and adore thee, Divine Providence.

R. We resign ourselves to all thy just and holy designs.

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Let us Pray.—Eternal God, whose eyes are over all thy works, especially intent on thy servants, vouchsafe to turn away from us whatever is hurtful, and to grant us whatever is advantageous, that through thy favour and under the benign influence of thy special providence, we may securely pass through the transitory dangers and difficulties of this life, and happily arrive at the eternal joys of the next. Through Christ our Lord. Amen.

A LITANY
IN
Honour of the Child Jesus.

Lord, have mercy on us.
Christ, have mercy on us; &c.

Child Jesus, Son of the living God,
Child Jesus, Son of the Virgin Mary,
Child Jesus, the Word made flesh,
Child Jesus, the image of the Godhead,
Child Jesus, splendour of eternal light,
Child Jesus, equal to thy eternal Father,
Child Jesus, glory of thy virgin mother,
Child Jesus, first-born of the dead,
Child Jesus, weeping in the manger,
Child Jesus, Conqueror of tyrants,
Child Jesus, Overthrower of idols,
Child Jesus, filled with zeal for the glory of thy Father,
Child Jesus, voluntarily subject to thy blessed mother and St. Joseph,
Child Jesus, omnipotent in thy weakness,
Child Jesus, great in humility,
Child Jesus, Fountain of graces,

Have mercy on us.

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Child Jesus, Furnace of love,
Child Jesus, Hope of the patriarchs,
Child Jesus, Inspirer of the prophets,
Child Jesus, Joy of the shepherds,
Child Jesus, Star of Jacob,
Child Jesus, Expectation of the Eternal Hills,
Child Jesus, desired of all nations,
Child Jesus, the divine Model of youth,
Child Jesus, the Protector of children,
Child Jesus, the mighty, the admirable, the Prince of peace,

Have mercy on us.

Be merciful to us, spare us, O Lord Jesus.
Be merciful to us, hear us, O Lord Jesus.

By thy ineffable incarnation,
By thy sacred birth,
By thy humility and piety,
By thy precious tears,
By thy painful circumcision,
By thy glorious manifestation,
By thy holy presentation,
By the labours, sufferings, and humiliations of thy childhood,
By thy tender love for youth,

Lord Jesus, deliver us.

Lamb of God, &c.

Let us Pray.—Lord Jesus Christ, Son of the living God, who, having been conceived by the Holy Ghost, wert pleased to be born in a stable, to be adored by the Heavenly host, to be circumcised—manifested to the Gentiles—presented in the Temple—carried into Egypt—brought back to Nazareth, to reveal in part thy eternal wisdom to the doctors at Jerusalem, and to pass thy holy childhood in subjection to thy blessed mother and St. Joseph, thy reputed father: permit

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us, little children, to come to thee, and forbid us not, that by thy holy grace we may reverence the mysteries of thy sacred youth with so sincere devotion as to become conformable to thee in meekness, humility, docility, and charity.

A PRAYER TO THE BLESSED VIRGIN.

To be said every day during the Month of Mary.

O most august and blessed Virgin Mary! Holy Mother of God! glorious Queen of heaven and earth! powerful protectress of those who love thee, and unfailing advocate of all who invoke thee! look down, I beseech thee, from thy throne of glory on thy devoted child; accept the solemn offering I present to thee of this month specially dedicated to thee, and receive my ardent, humble desire, that by my love and fervour, I could worthily honour thee, who, next to God, art deserving of all honour. Receive me, O Mother of mercy! among thy best beloved children, extend to me thy maternal tenderness and solicitude, obtain for me a place in the heart of Jesus, and a special share in the gifts of his grace. O deign, I beseech thee, to recognise my claims on thy protection, to watch over my spiritual and temporal interests as well as those of all who are dear to me, to infuse into my soul the spirit of Christ, and to teach me thyself to become meek, humble, charitable, patient, and submissive to the will of God. May my heart burn with the love of thy divine Son, and of thee, his blessed Mother, not for a month alone, but for time and eternity, may I thirst for the promotion of his honour, and thine, and contribute so far as I can to its ex-

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tension. Receive me, O Mary, the Refuge of sinners! Grant me a Mother's blessing and a Mother's care, now, and at the hour of my death. Amen.

A PRAYER BEFORE EXTREME UNCTION.

Lord Jesus Christ, who in thy great mercy hast provided powerful resources for all our necessities; grant me grace to have recourse to them with such dispositions, that my soul may partake of all those great advantages and salutary effects, which thou hast appointed in their institution. Thou hast instituted the sacrament of Extreme Unction for the benefit of the sick, who in their extremity stand more particularly in need of grace and consolation. I now desire to receive this heavenly medicine, for the ends for which it has been instituted. Grant, I beseech thee, that this holy Unction may produce in me all its happy fruits; by healing my soul, by fortifying me against all temptations, by supporting me in the hour of anguish and distress, and by preparing me for a happy passage, or for whatever may be thy holy will. If thou foreseest that my health will be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. I absolutely submit to thy will: I wish not so much to live as to serve thee. Dispose of me as thou knowest best; all I desire is the accomplishment of thy will: give me health or sickness, life or death; give me whatever thou pleasest: not my will but thine be done: it is a greater happiness to fulfil thy will, than to enjoy ten thousand lives. How happy should I be, if the destruction of my body could repair

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the injuries I have offered to thy divine Majesty! My eyes, alas! have seen vanities; my ears have been open to detractions, to profane and unprofitable discourses; my tongue has many ways offended both in speaking and tasting; my hands have contributed to many follies: my feet have often gone astray in the paths of vanity and sin. By this holy anointing, and by the prayers of thy church, pardon me, O Jesus, all the sins which I have committed by my senses. Let those avenues, through which sin has made its way into my soul, be now shut to the world. Let my eyes be open to thee alone. Let my ears be attentive to thy commandments, let my tongue be solely employed in soliciting for mercy. Let my prayers ascend like incense in thy sight. Let my hands be lifted up to heaven for pardon. Let my feet walk in thy ways; and let my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus, I commend my spirit. In thee I will live, in thee I will die, in thee I will abide, and in thee I hope to possess eternal rest for ever and ever. Amen.

A PRAYER AFTER EXTREME UNCTION.

O my God, thou hast created, redeemed, and sanctified me; thou hast preserved me in many dangers, both of soul and body. Thou hast nourished me with the adorable sacrament of thy body and blood, and granted me to receive the rights of thy church, preferably to so many others who were carried off by a sudden death without having been favoured with these succours which thou hast bestowed upon me, a

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most ungrateful sinner. For these and all other blessings I offer thee innumerable thanks; to thee I resign my heart; receive it for a holocaust. I do not desire to be freed from my pains; thou knowest what is best for me: take from me all murmuring! give me patience to suffer whatever thou pleasest: if it be thy divine pleasure to inflict on my weak body greater punishments than I now suffer, my heart is ready, O Lord, my heart is ready to accept them, and to suffer in whatever manner and measure shall be most conformable to thy holy will. This one grace I most earnestly beg of thee, my God, that I may die the death of thy elect, and be admitted after the sufferings and tribulations of this transitory life into the kingdom of thy glory, there to see and enjoy thee, in the company of the blessed, for all eternity. Amen.

Litany for the Sick.

Lord, have mercy on him [or her]. Christ, have mercy on him. Lord, have mercy on him.

O God the Father, Creator of the world, have mercy on him.

O God the Son, Redeemer of mankind, have mercy on him.

O God the Holy Ghost, perfecter of the elect, have mercy on him.

O sacred Trinity, three Persons in one God, have mercy on him.

Holy Mary,
All ye holy angels and archangels,
Holy Abel,
All ye blessed company of the just,

Pray for him

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Holy Abraham,
St. John the Baptist,
All ye holy patriarchs and prophets,
St. Peter and St. Paul,
St. Andrew and St. John,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen and St. Laurence,
All ye holy martyrs,
St. Sylvester and St. Augustine,
St. Patrick, our glorious apostle,
All ye holy bishops and confessors,
St. Bennet and St. Francis,
All ye holy priests and religious,
St. Mary Magdalen and St. Lucy,
All ye holy virgins and widows,
Pray for him.

All ye saints of God, make intercession for him.
Have mercy, O Lord, and spare him.
Have mercy, O Lord, and hear him.

From all his sins,
From all the temptations and snares of Satan,
From all impatience and repining at thy just chastisements,
From dejection of spirit and diffidence in thy mercy,
From the fear of death and too much desire of life,
From distracting his mind with the things of this world and neglecting to prepare himself for eternity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurection and ascension,
By the grace of the Holy Ghost the Comforter,
Deliver him, O Lord.

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In the hour of death and in the day of judgment, *Deliver him, O Lord.*

We sinners, *beseech thee to hear us.*

That it would please thee to comfort him in his sorrows, and enable him to look beyond death and the blessed state it leads to,

That it would please thee to bring into his thoughts all thy mercies, and by them encourage him to confidence in thee,

That thou wouldst vouchsafe him thy grace to order all his temporal affairs with prudence, justice, and charity; and with a free and quiet mind, wholly to dispose himself for heaven,

That thou wouldst vouchsafe him the grace entirely to confess and sincerely to repent of all his sins,

That thou wouldst vouchsafe him the grace, heartily to forgive all those who have offended him, and satisfy to his power whoever has suffered the least prejudice by him,

That, being thus reconciled to thee, and all the world, he may, with an humble and assured hope, reverently receive the sacred viaticum of thy blessed body, and firmly persevere to the end in thy grace and favour,

That the pains of his sickness may expiate the punishment due to his sins, by diminishing his love of this world, and increasing his desire of the next,

That whatever thy providence shall determine concerning him, he may readily submit to thy holy will; and whether he lives or dies, be always thine,

We beseech thee to hear us.

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Son of God, we beseech thee hear us.

O Lamb of God, who takest away the sins of the world, spare us, O Lord.

O Lamb of God, who takest away the sins of the world, hear us, O Lord.

O Lamb of God, who takest away the sins of the world, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.,

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

The Prayer.—Almighty and everlasting God, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best, to those who love thee: behold, we beseech thee, thy servant whom thou hast cast upon the bed of sickness, and support with thy grace his afflicted spirit; strengthen his faith, increase his hope, and perfect his charity; sanctify to him every accident of his sufferings; that if thy mercy shall restore him to his health, he may more carefully correct the errors of his former life; and, if it shall please thee to call him to thyself, he may pass through the valley of the shadow of death with safety, and be transported by thy holy angels into the mansions of bliss; where no fears shall trouble him, no pains torment him, nor any grief disturb the quiet of his mind; but perfect security, pure delight, and unspeakable joys shall for ever be established unto him: through our Lord Jesus Christ, thy only Son, who, with thee and the Holy Ghost,

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liveth and reigneth, one God, world without end. Amen.

A RECOMMENDATION OF A SOUL DEPARTING.

Blessed are they who die in the Lord, for they rest from their labours, and their works follow them: in peace then depart, O happy soul, out of this miserable world to thy eternal home; depart with a full hope and confidence in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee on the cross; in the name of the Holy Ghost, whose graces were infused into thee; in the name of the holy angels and archangels; in the name of the thrones and dominations; in the name of the cherubim and seraphim, and of all the choirs of blessed spirits: in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy habitation in holy Sion; through Christ our Lord. Amen.

Deliver, O Lord, the soul of thy servant, from all dangers of hell, and from all pain and tribulation. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from drowning in the general flood. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his misery and affliction. R. Amen.

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Deliver, O Lord, the soul of thy servant, who deliveredst Isaac from being offered in sacrifice by the hands of his father. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom, and the flame fire. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the den of lions.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children out of the fiery furnace, and from a cruel and unmerciful king. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst St. Peter and St. Paul out of prison. R. Amen.

And as thou deliveredst that blessed Virgin and Martyr, St. Thecla, from her most cruel torments; so vouchsafe to deliver the soul of this thy servant, and bring it into the freedom of thy elect, to partake of thy everlasting joys in heaven. R. Amen.

Litany for a Soul Departing.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Mary,
All ye holy angels and archangels,
Holy Abel,
All ye choirs of the just,

Pray for him.

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Holy Abraham,
St. John the Baptist,
St. Joseph,
All ye patriarchs and prophets,
SS. Peter and Paul,
St. Andrew,
St. John,
All ye holy apostles and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Laurence,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,
All ye saints of God, *make intercession for him.*

Pray for him [her].

Be merciful, *Spare him, O Lord.*
From thy anger,
From the danger of death,
From an ill end,
From the pains of hell,
From all evil,
From the power of the devil,
By thy nativity,
By thy cross and passion,
By thy death and burial,
By thy glorious resurrection,

Deliver him [her] O Lord.

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By thy admirable ascension,
By the grace of the Holy Ghost, the comforter,
In the day of Judgment,
} Deliver him [or her]
We sinners, *beseech thee to hear us.*
That thou spare him, *we beseech thee to hear us.*
Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on me.

Let us Pray.—Depart, Christian soul, out of this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones, and dominations, cherubim, and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martys and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy abode in holy Sion, through Christ our Lord. Amen.

Litany for the Dead.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, receive our prayers.
Lord Jesus, grant our petitions.
O God the Father, Creator of the world, *have mercy on the souls of the faithful departed.*
O God the Son, Redeemer of mankind, *deliver the souls of the faithful departed.*

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O God the Holy Ghost, perfecter of the elect, *accomplish the bliss of the faithful departed.*

Blessed Virgin Mary, who by the special privilege of grace, wast triumphantly assumed into the kingdom of thy Son,

Blessed angels, who, ordering aright the first act of your will, were fixed forthwith in unchangeable happiness,

Blessed patriarchs, who were filled with joy, when the desired of nations put an end to your captivity,

Blessed prophets, who, after patiently awaiting the arrival of the Messiah, were at length consoled by a visit from him in person,

Blessed saints, who at the glorious resurrection of our Saviour, were translated from Limbo to the visible presence of God,

Blessed apostles, who at the last day shall sit to judge the twelve tribes of Israel,

Blessed disciples of our Lord, who followed his steps in the narrow paths of perfection,

Blessed martyrs, who passed through the sea of your own blood, entering immediately into the land of promise,

Blessed confessors, who despised the vanity of the earth, and placed your affections on the joys of heaven,

Blessed virgins, who, with your lighted lamps, awaited the coming of the heavenly spouse,

O saints, who, being freed from all irregular attachment to creatures, were perfectly fitted for an immediate union with your Creator,

Pray for the souls, &c.

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Be merciful, O Lord, and pardon their sins.
Be merciful, O Lord, and hear their prayers.

From the shades of death, where the light of thy countenance shineth not,
From the evils to which immortification in this world must expose them in the other,
From thy displeasure, provoked by negligence and ingratitude,
From the pains of purgatory, so justly inflicted upon unexpiated sins,
From the torments incomparably greater than the bitterest anguish of this life,
By the multitude of thy mercies, ever compassionate to human frailties,
By the virtue of thy cross, whereon thou reconciledst the world to thy Father,
By thy victorious descent into hell, to break the chains of death,
By thy glorious resurrection from the tomb, to open the kingdom of heaven,
By thy triumphant ascension into heaven, to lead captivity captive,
By thy dread coming to judge the world,

Deliver them, O Lord.

We sinners, *beseech thee hear us.*

That it please thee to hasten the day, when thy faithful shall be delivered from the abodes of sorrow,
That it please thee to shorten the time of their expiation, and to admit them speedily into thy heavenly sanctuary,
That it please thee, through the prayers and good works performed in thy church, to receive them into thy eternal tabernacles,

We beseech thee hear us.

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That it please thee to accept, in atonement for their sins, the infinite value of thy unbloody sacrifice,
That the blessed view of Jesus may comfort them, and his unfading glory shine upon them,
That the whole triumphant church may soon celebrate their deliverance; and the choir of angels sing new hymns of joy, on their never-ending happiness,
That we ourselves may share in their triumph, and unite with all the citizens of heaven in eternal Alleluia,

We beseech thee hear us.

Son of God, *we beseech thee hear us.*

Lamb of God, who shalt come with glory to judge the living and the dead, *give rest to the souls of the faithful departed.*

Lamb of God, at whose presence the heavens and the earth shall be moved, *give rest to the souls of the faithful departed.*

Lamb of God, in whose book of life the names of thy elect are inscribed, *give rest to the souls of the faithful departed.*

The Antiphon. Deliver us, O Lord, from eternal death, in that tremendous day, when the heavens and the earth shall be moved; whilst thou shalt come to judge the world by fire. We tremble and are sore afraid at the discussion which will take place, and at thy future wrath; when the heavens and the earth shall be moved; when thou shalt come to judge the world by fire.

That shall be a day of wrath, of calamity, and of misery; a great and a most bitter day; when thou shalt come to judge the world by fire.

Give them, O Lord, eternal rest: and let perpetual light shine upon them. Amen.

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Let us pray.—O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that by means of pious supplications, they may obtain the pardon which they have ever earnestly desired: who livest and reignest, &c. Amen.

A PRAYER UPON THE DAY OF A PERSON'S DECEASE OR BURIAL.

O Lord, we recommend unto thy infinite clemency, the souls of thy servants lately deceased: pardon them, we beseech thee, in the multitude of thy mercies, the sins which they have committed through human frailty, and grant them eternal life in thy kingdom of bliss. Amen.

THE ROSARY
OF THE
Blessed Name of Jesus.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thou, O Lord, wilt open my lips.

And my tongue shall announce thy praise.

Incline unto my aid, O God.

O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE FIVE MYSTERIES OF THE FIRST PART.

I. The Incarnation of our Lord Jesus Christ.

(*The Meditation.*)—The Son of God assumes human flesh out of the pure blood of the blessed Mary ever Virgin, and is made man in her womb.

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O Jesus, Son of David, have mercy on us [*ten times*].

Glory be to the Father, &c.

II. The Birth of our Lord Jesus Christ.

(*The Meditation.*)—The Saviour of the world is born for our redemption; his Mother remaining a Virgin.

O Jesus, Son of David, have mercy on us [*ten times*].

Glory be to the Father, &c.

III. The Circumcision of our Lord Jesus Christ.

(*The Meditation.*)—Our Saviour being eight days old, begins to suffer for our sins; and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us [*ten times*].

Glory be to the Father, &c.

IV. Our Lord Jesus Christ is found in the Temple.

(*The Meditation.*)—Our Saviour, being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus, Son of David, have mercy on us [*ten times*].

Glory be to the Father, &c.

V. The Baptism of our Lord Jesus Christ.

(*The Meditation.*)—The Saviour of the world is baptized by St. John. The eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us [*ten times*].

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Glory be to the Father, &c.

The Prayer.—O Jesus, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell: who, at the time appointed by the Eternal Wisdom, assumedst flesh in the womb of the blessed Mary, ever Virgin, and thus became the Son of David. Whose birth gladdened men and angels. Who began so early to suffer for us, and to shed, on our account, that blood that washeth away the sins of the world. Whose immortal wisdom appeared at the age of twelve years. To whose baptism all heaven was attentive. Grant to us to celebrate those mysteries to thy honour and our own salvation: Who, with the Father and the Holy Ghost, livest and reignest, one God for all eternity. Amen.

THE FIVE MYSTERIES OF THE SECOND PART.

I. Our Saviour washes his Disciples' feet.

(*The Meditation.*)—Our Saviour to show us an example of humility, and how much we ought to serve each other, descended so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, King of the Jews, have mercy on us [*ten times*].

Glory be to the Father, &c.

II. The Prayer of our Lord Jesus Christ in the Garden.

(*The Meditation.*)—Our Saviour, knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father that the bitter cup might pass away from him.

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O Jesus of Nazareth, King of the Jews, have mercy on us [*ten times*].

Glory be to the Father, &c.

III. Our Saviour is apprehended.

(*The Meditation.*)—Our Saviour, as if he had been no more than man, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of Nazareth, King of the Jews, have mercy on us [*ten times*].

Glory be to the Father, &c.

IV. Our Saviour carries his Cross.

(*The Meditation.*)—Our Saviour, being torn with scourges and pierced with thorns, to expiate our sins, is obliged to carry the cross on which he is to die; and moves on, labouring with sorrow, towards the place of execution.

O Jesus of Nazareth, King of the Jews, have mercy on us [*ten times*].

Glory be to the Father, &c.

V. The Descent of our Saviour into Hell.

(*The Meditation.*)—The soul of our Saviour, being separated by death from the body, descends to that place where the saints were expecting their redemption.

O Jesus of Nazareth, King of the Jews, have mercy on us [*ten times*].

The Prayer.—O Jesus, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell. Whose mysterious humiliations and sorrows, appointed for thee on account of our sins, appeared in the washing of the feet of thy servants and creatures; in thy distress, anguish, and bloody sweat; in thy being secured, and

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brought before courts as a criminal; in thy bearing the load of the cross; and in the separation of thy soul from thy body, and its descent into the regions below; grant to us to celebrate these mysteries to thy honour and our own salvation; who, with the Father and Holy Ghost, livest and reignest, one God for all eternity. Amen.

THE FIVE MYSTERIES OF THE THIRD PART.

I. The Resurrection of our Lord Jesus Christ.

(*The Meditation.*)—The soul of our Lord Jesus Christ, which had been separated from the body, is re-united to it by a miracle of the Almighty Power; and that body, which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us [*ten times*].

Glory be to the Father, &c.

II. The Ascension of our Lord Jesus Christ.

(*The Meditation.*)—The body of our Lord Jesus Christ ascends into the highest heaven, where the Saviour of mankind sits at the right hand of God, the Almighty Father.

O Jesus, Son of the living God, have mercy on us [*ten times*].

Glory be to the Father, &c.

III. Our Lord Jesus Christ sends down the Holy Ghost.

(*The Meditation.*)—Our Saviour, being now seated on the right hand of God his Almighty Father, sends down the Holy Ghost to inspire and animate his disciples, that they may be qualified to publish to mankind his cross, and his glory.

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O Jesus, Son of the living God, have mercy on us [*ten times*].

Glory be to the Father, &c.

IV. Our Lord Jesus Christ crowns the Blessed Virgin, and Saints.

(*The Meditation.*)—Our Saviour having, by his passion, resurrection, and ascension, opened the way for the Sons of Adam to the heaven which they had lost by sin, bestows on his Mother and his Saints a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us [*ten times*].

Glory be to the Father, &c.

V. Our Lord Jesus Christ coming to Judgment.

(*The Meditation.*)—Our Saviour will come, in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us [*ten times*].

The Prayer.—O Jesus, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell; whose body, that was murdered by mankind, the Almighty raised from death, glorious and immortal; who, by thy ascension, triumphed over death, and led captivity captive; who, according to thy promise, sent down the Spirit that proceedeth from the Father and Thee, the Comforter, and Enlivener; who, stretching forth the bounty of thy Almighty hand, shed upon the chosen children of Adam that glory that neither eye hath seen, ear hath heard, nor hath it entered into the heart of man to conceive; and who will come forth in power and

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majesty to judge the living and the dead, before whose throne all mortals will appear; grant to us to celebrate these mysteries to thy honour and our own salvation; who, with the Father and the Holy Ghost, livest and reignest, one God for all eternity. Amen.

LITANY
OF
The Holy Name of Jesus.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven,
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendour of the Father,
Jesus, Brightness of Eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most adorable,
Jesus, the mighty God,
Jesus, Father of the World to come,
Jesus, angel of the Great Council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of Chastity,

Have mercy on us.

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Jesus, Lover of Peace,
Jesus, Lover of us,
Jesus, Author of Life,
Jesus, Example of Virtues,
Jesus, zealous Lover of Souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,
Jesus, Treasure of the Faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, Joy of Angels,
Jesus, King of Patriarchs,
Jesus, the inspirer of the Prophets,
Jesus, Master of the Apostles,
Jesus, Teacher of the Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Spouse of Virgins,
Jesus, Crown of all Saints,

Have mercy on us.

Be merciful unto us, *Spare us, O Lord Jesus!*
Be merciful unto us, *Hear us, O Lord Jesus!*

From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From everlasting death,
From the neglect of thy holy inspirations,
Through the mystery of thy holy Incarnation,
Through thy nativity,
Through thy divine infancy,

Lord Jesus, deliver us.

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Through thy sacred life,
Through thy labours,
Through thy cross and passion,
Through thy pains and torments,
Through thy death and burial,
Through thy glorious resurrection,
Through thy triumphant ascension,
Through thy joys and glory,
In the day of judgment,
} *Deliver us, O Lord.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord Jesus!*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord Jesus!*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord Jesus!*

Lord Jesus, *hear us!*

Lord Jesus, *graciously hear us.*

Let us Pray.—O Lord Jesus Christ, who hast said, *Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name; who liveth and reigneth one God, world without end.—Amen.

THE THIRTY DAYS' PRAYER TO THE B. V. MARY,

IN HONOUR OF THE SACRED PASSION OF OUR LORD JESUS CHRIST.

By the devout recital of this prayer, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

Ever glorious and blessed Mary, Queen of

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Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thine only Son, Jesus Christ our Lord, suffered death and ignominy on the Cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John, take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmites and miseries, of what kind soever. Thou art the Mother of Mercies, the sweet consolatrix and refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable forlorn child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend, therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son; through that love and condescension wherewith he embraced our nature; when, in compliance with the divine will thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour,

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was overwhelmed on Mount Olivet, when he besought his eternal Father *to remove from him*, if possible, *the bitter chalice* of his future passion. I ask it through the three-fold repetition of his prayer in the Garden, whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat: his silence and resignation; his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head when struck with the sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst, and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed, "My God! my God! why hast thou forsaken me?" I ask it through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying, "All is consummated." I ask it through the blood mixed with water which issued from his sacred side when pierced with a

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lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending the veil of the Temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the Saints of the Old Law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he arose again to life on the third day, and through the joy which his appearance, for forty days after, gave thee, his blessed Mother, his Apostles, and the rest of his Disciples: when in thine and their presence he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of his disciples when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the Gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine Assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin! comfort the heart of thy suppliant, by obtaining for me

[Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.]

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And as I am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he refuses nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me, also, of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbour, contempt of the world, patience to suffer affronts and ignominies—nay, even, if necessary, an opprobrious death itself, for love of thy Son, our Saviour Jesus Christ. Obtain likewise for for me, O Sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by so lively and attentive a presence of mind as may enable me to receive the last Sacraments of the Church worthily, and die in thy friendship and favour. Lastly, obtain, through thy Son, I beseech thee, for the souls of my parents, brethren, relatives, and benefactors, both living and dead, life everlasting. Amen.

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Litany of the Saints.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed spirits,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,

Pray for us.

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St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Laurence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
St. Patrick,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Bennet,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,

Pray for us.

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St. Agnes,
St. Cecily,
St. Catherine,
St. Anastasia,
St. Bridget,
All ye holy Virgins and Widows,
Pray for us.

All ye Men and Women, Saints of God, *make intercession for us.*

Be merciful to us: *Spare us, O Lord.*

Be merciful to us: *Graciously hear us, O Lord.*

From all evil,
From all sin,
From thy wrath,
From sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of thy holy incarnation,
Through thy coming,
Through thy nativity,
Through thy baptism and holy fasting,
Through thy cross and passion,
Through thy death and burial,
Through thy holy resurrection,
Through thy admirable ascension,
Through the coming of the Holy Ghost the comforter,
In the day of judgment,
O Lord, deliver us.

We sinners, *beseech thee to hear us.*

That thou spare us, *we beseech thee hear us.*

That thou pardon us, *we beseech thee hear us.*

That thou vouchsafe to bring us to true penance, *we beseech thee hear us.*

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That thou vouchsafe to govern and preserve thy holy church,
That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in thy holy religion,
That thou vouchsafe to humble the enemies of thy holy church,
That thou vouchsafe to give peace and true concord to Christian kings and princes,
That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to confirm and preserve us in thy holy service,
That thou lift up our minds to heavenly desires,
That thou render eternal good things to all our benefactors,
That thou deliver our souls, and those of our brethren, kinsfolk, and benefactors from eternal damnation,
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us,
Son of God,

We beseech thee hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us: Christ, graciously hear us.
Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

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Our Father, &c. (*in secret*).

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

PSALM LXIX.

Incline unto mine aid, O God: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them forthwith be turned backward, and blush for shame that desire evils to me.

Let them be turned backward, and blush, and be put to shame, who say to me, It is well! it is well!

Let all that seek thee be glad, and rejoice in thee: and let those who love thy salvation, say always, "Our Lord be magnified."

But I am needy and poor! O God, help me.

Thou art my helper and my deliverer! O Lord, make no delay.

V. Glory be to the Father, &c.

R. As it was, &c.

V. Save thy servants:

R. Who put their trust in thee, my God.

V. Be to us, O Lord, a tower of strength:

R. Against the face of the enemy.

V. Let not the enemy prevail against us;

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins:

R. Nor reward us according to our iniquities.

V. Let us pray for our chief Bishop, [*N.N.*]

R. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.

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V. Let us pray for our benefactors:

R. Vouchsafe, O Lord, for thy name's sake, to render eternal life to all those who do us good.

V. Let us pray for the faithful departed:

R. Give them, O Lord, eternal rest: and let perpetual light shine unto them.

V. May they rest in peace. R. Amen.

V. For our absent brethren:

R. Save thy servants, O my God, who put their trust in thee.

V. Send them help, O Lord, from thy sanctuary:

R. And from Sion protect them.

V. O Lord, hear my prayer:

R. And let my supplication come unto thee.

Let us Pray.—O God, whose property it is, always to have mercy and to spare, receive our petitions, that we and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon our sins, who confess them to thee; that of thy bounty thou mayest grant us pardon and peace.

Out of thy clemency, O Lord, show us thy unspeakable mercy; that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and pacified by repentance, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God, have mercy on thy servant [*N.*] our chief Bishop, and direct

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him according to thy clemency, in the way of everlasting salvation, that by thy grace he may desire the things that are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that by pious supplications they may obtain the pardon they have always desired.

Direct, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works, we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still detains them in the flesh, or the next world hath already received them divested of their bodies, may, by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of all their sins;

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through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. R. Amen.

V. May the Almighty and merciful Lord graciously hear us. R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

THE

Litany of the Holy Angels.

O God, the Father of Heaven, *Have mercy on us.*

O God, the Son, Redeemer of the World, *Have mercy on us.*

O God, the Holy Ghost, proceeding from the Father and the Son, *Have mercy on us.*

Holy Mary, Mother of God and Queen of Angels,

Holy Angels, who, standing before the high and mighty Throne of God, sing continually, Holy, Holy, Holy,

Holy Angels, who always behold the face of God in Heaven, and serve before his Throne, and who always obey his word, and do his will,

Holy Angels, who have committed to you from God the care and custody of man, ministering spirits, sent forth to minister to them who shall be heirs of salvation,

Holy Angels, Governors of Provinces, Protectors of kingdoms, Defenders of the Church, Conservators of the Elect,

Holy Angels, carrying up the prayers and services of men to God, and bringing down God's blessing unto men,

Pray for us.

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Holy Angels, that excel in strength, restraining the powers of evil spirits, and malice of wicked men,

Holy Angels, that rejoice in the conversion of any one sinner that doth penance,

St. Michael, Prince of the Heavenly Host, who castedst out of Heaven the dragon with his apostate angels; mighty Prince who always standest to help the people of God,

St. Michael, the Receiver of the souls of the faithful, and conductor of them into Paradise,

St. Gabriel, who revealedst to Daniel the sacred visions, who warredst against the Prince of the Persians for the people of God; who published to Zachary the birth and office of St. John the Baptist; and, sent from God to the Blessed Virgin, was the happy messenger of the Incarnation of the eternal Word of God,

St. Raphael, one of the seven who assist before our Lord, the holy conductor of Tobias, the restorer of sight, and powerful expeller of evil spirits,

Holy Seraphim, who with a burning coal purified the lips of Isaias,

Holy Cherubim, who was set to keep the way of the Tree of Life,

O Holy Angels, who, in executing judgment on Sodom, deliveredst just Lot, vexed with their filthy conversation,

Holy Angels, who ascended and descended on Jacob's ladder,

Pray for us.

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Holy Angels, who delivered Jacob from all evil,
O Prince of the Host of God, who wast sent to aid Joshua, and who destroyedst of the Assyrians, warring against God's people, a hundred four-score and five thousand in one night,
Holy Angel, who, when Daniel was cast into the lion's den, shuttedst up their mouths that they might not hurt him,
Holy Angels, who joyfully sung, Glory to God on high, at the birth of the Saviour of mankind,
Holy Angels, who ministered to our Lord when hungered in the wilderness,
Holy Angel, who comfortedst our Lord in his agony,
Holy Angels, who first declared the joyful news of our Lord's resurrection,
O ye Angels of God, who brought out of prison and set at liberty the Apostles, and St. Peter, and struck with an ignominious death proud Herod, not giving honour to God,
Holy Angels, who carried the soul of Lazarus into Abraham's bosom,
O Holy Angels, who shall come with our Saviour in his Majesty to Judgment, and at the end of the world shall gather the elect from the four winds, and separate the wicked from amongst the just, and gather all scandals out of the Kingdom of Christ,
O all ye Orders of blessed spirits, Angels, and Archangels, Virtues and Thrones,

Pray for us.

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Dominions, Principalities, Powers, Cherubim, and Seraphim, *Pray for us.*

O Christ, who art placed above all Principalities, and Powers, and Thrones, and Dominions, and every name that is named, not only in this world but in the world to come, *Have mercy on us.*

From all dangers,
From the temptations, snares, and illusions of the devil,
From all filthy and unclean cogitations and suggestions,
From the counsels and malice of wicked men, and all evil company,
From sudden and unprovided death,

By thy Holy Angels deliver us, O Lord.

We sinners, *beseech thee to hear us.*

That thou wouldst spare us, and give thy Holy Angels charge over us, to keep us in all our ways,
That thou wouldst direct and govern thy Church, and grant to all Christian Societies unity, peace, and concord by the ministration of thy Angels,
That thou wilt be pleased at the hour of death to guard us with the defence and protection of thy Holy Angels,
That thou wilt be pleased to transport our souls, when they depart out of our bodies, into the heavenly mansions by their ministry,
That thou wouldst grant eternal rest to all the faithful departed in the blessed society of thy Holy Angels,

We beseech thee to hear us.

Lamb of God, &c. [*thrice*]. Our Father, &c.

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HYMN.

Praise our Lord from the Heavens, praise our Lord from the heights.

Praise our Lord, all ye his Angels; praise him, all his hosts,

Bless our Lord, all ye Angels of his, powerful in strength, doing his will, fulfilling his word.

O all ye powers of our Lord, bless our Lord, ye ministering spirits who do his will.

Bless our Lord, O my soul, and forget not all his benefits.

Who hath delivered thy life from destruction, who crowneth thee with mercy and tender compassion.

Who hath given his holy angels charge over thee to keep thee in all thy ways.

They shall bear thee up in their hands lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder, the young lion and dragon thou shalt trample under foot.

He shall send his angels round about them that fear him and deliver them.

Glory, &c. As it was in the beginning, &c.

Before the angels I will sing praise unto thee.

I will adore towards thy holy Temple, and praise thy name, O Lord.

O Lord, hear our prayers. And let our cry come unto thee.

Let us Pray.—O eternal God, who in thy wonderful Providence hast made the angels ministering spirits, and sendest them in mission for the good of thy elect, behold with pity the temptations and dangers to which the frailty of our nature is perpetually exposed, and give thy holy angels charge to bear us in their hands, and cover us under the shadow of their wings, that, being guided through the desert of this life by their safe conduct, we may enter at last into the land of Promise, and rejoice for ever in their blessed society, through, &c.

O almighty and everlasting God, who madest us thy unworthy servants after thy own image,

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and hast deputed thy holy angels for our keepers: grant unto thy servants, that by their defence and custody we happily pass through all dangers of body and soul, and after this life is ended, attain to everlasting joys, together with them, through Jesus Christ, &c.

We beseech you, O Angelical Spirit, our faithful guardian and keeper, direct and guide us by the divine bounty committed to your care and protection, this day and for ever, in the way of peace, prosperity and safety; defend us, likewise, from every evil spirit, and dangerous temptation, until we arrive at the blessed vision in our heavenly country; and there, together with you and all the saints, praise the common Saviour of us all for ever and ever.—Amen.

A SHORT

NOVENA IN HONOUR OF ST. STANISLAUS.

O Glorious Saint [*N.*] wonderful instance of the power of grace! who in thy tenderest years attained the very summit of Christian perfection; receive my most ardent homage, and deign to unite with me in thanking the Almighty for the graces bestowed on thee. O perfect victim of divine charity! fervent follower of a crucified God, whom spotless innocence did not exempt from the rigours of austere penance; thou well knowest all that is necessary to meet the penetrating eye of infinite holiness; look then with compassion on me, consider my misery, and, above all, the cold insensibility of my heart, which, like thine, should live only to love. O

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blessed Saint! by the glowing zeal which consumed thy soul for the interests of Jesus, by the ineffable transports which now result from the incessant view of his adorable and enchanting perfections, deign to take me under thy particular protection, and solicit for me the intentions of this novena [*name them*]. Obtain that from this moment I may labour to become truly humble, fervent, and mortified; that, detached from all that is not God, I may daily advance in divine love, purity of heart, ardent devotion to the adorable mystery of the altar, and tender and filial confidence in the sacred mother of God.

And thou, O virgin of virgins! immaculate queen of angels, and dear mother of the angelic [*N.*;] thou of whose glowing charity and spotless sanctity the most pure and ardent among the saints were but weak images! remember the maternal tenderness with which thou lovest Saint [*N.*] and obtain for me the grace to imitate all that endeared him to thy sacred heart. Deign to unite thy supplications with mine, for the intentions of this novena; receive me into thy sacred arms during life, and be thou my powerful protectress at the awful hour of death. Amen.

AN EXQUISITE EFFUSION

OF A CELEBRATED FRENCH POET, TO A LAMP SUSPENDED BEFORE THE HOLY TABERNACLE.

"Pale Lamp of the Sanctuary! why in the obscurity of the holy place, unperceived and solitary consumest thou thyself before God? It is not to direct the wing of prayer or of love to give light, feeble spark! to the eye of Him who made the day. It is not to dispel darkness from

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the steps of his adorers. The vast light is only more obscure before thy distant glimmering; and yet, symbolic lamp! thou guardest thy immortal fire, and under the breeze of basilicas thou dost flicker before every altar; and mine eyes love to rest suspended upon this aerial hearth, and I say to them whom I comprehend not: ye pious flames! ye do well. *Perhaps bright particles of the immense creation, they imitate before His throne the eternal adoration. It is thus, say I to my soul, that from the shade of this lower place thou burnest, a flame invisible in the presence of thy God!* In the night of the sensible world I feel that there is a point inaccessible to the obscurity of earth—a dawn on the hills which will watch all night long—a star which never sets—a fire which remains unextinguished, unconsumed, in which incense can at all times be enkindled to ascend in fragrance to Heaven."

LITANY
OF
St. Catherine of Sienna.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God, the Father, source of all existence, have mercy on us!
God, the Son, begotten of the Father, have mercy on us!
God, the Holy Ghost, proceeding from the Father and the Son, have mercy on us!
Holy Mary, mother of God, and our mother, *Pray for us.*

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St. Catherine of Sienna,
St. Catherine, adorned with singular graces from your infancy,
St. Catherine, special favourite of heaven in your tenderest years,
St. Catherine, chaste spouse of Jesus Christ,
St. Catherine, ardent lover of the Son of God,
St. Catherine, instructed when a little one by the Holy Ghost,
St. Catherine, contemplative soul,
St. Catherine, enemy of vanity,
St. Catherine, vanquisher of the evil one,
St. Catherine, rigidly austere,
St. Catherine, crucifier of the flesh,
St. Catherine, follower of the Cross,
St. Catherine, eldest daughter of St. Dominick,
St. Catherine, model of religious,
St. Catherine, profoundly humble,
St. Catherine, angelically pure,
St. Catherine, perfectly obedient,
St. Catherine, heroically patient,
St. Catherine, most compassionate and bountiful to the poor,
St. Catherine, powerful in converting souls,
St. Catherine, intercessor for sinners at the Throne of the Most High,
St. Catherine, angel of peace,
St. Catherine, zealous for the glory of God,
St. Catherine, guide of interior souls,
St. Catherine, devoted to the Divine Providence,
St. Catherine, special favourite of the Holy Virgin,

Pray for us.

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St. Catherine, incessant adorer of the Holy Sacrament,
St. Catherine, impressed with the sacred stigmas of Christ crucified,
St. Catherine, whose great attrait was His Holy Passion,
St. Catherine, drawing waters in joy from these fountains of the Saviour,
St. Catherine, entirely devoted to the Sacred Heart of Jesus,
St. Catherine, endowed with the spirit of prophecy,
St. Catherine, replenished with celestial gifts,
St. Catherine, reigning with Christ in glory,
} *Pray for us.*

Lamb of God, &c.

Ant. The zeal of thy house has eaten me up, and the affronts of those who affronted thee, fell upon me.

V. Pray for us glorious St. Catherine.

R. That we may be made worthy of the promises of Christ.

Prayer.—Grant, O Lord! that we who honour our blessed Catherine, thy Virgin, may through her intercession profit by the example of her eminent virtue: who livest and reignest with thee, one God, world without end. Amen.

AN IMPROVED

Litany of St. Bridget,

PATRONESS OF IRELAND.

Lord, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Christ, hear us.*
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.

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God the Son, Redeemer of the World, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one only God, have mercy on us.

Holy Mary, Queen of Virgins,
St. Bridget, patroness of Ireland,
St. Bridget, as your name implies, shining light of virtue and sanctity,
St. Bridget, consecrated spouse of Jesus Christ,
St. Bridget, corner stone of the monastic institute in the Island of Saints,
St. Bridget, great model of Irish virgins,
St. Bridget, mother of religious,
St. Bridget, pattern of religious perfection,
St. Bridget, intercessor for the Irish Church,
St. Bridget, mediatrix for the Irish nation,
St. Bridget, protectress of the holy faith planted by St. Patrick,
St. Bridget, enjoying with him the clear vision of God,
} *Pray for us.*

Lamb of God, &c.

Pray for us, glorious St. Bridget,

That we may be made worthy of the promises of Christ.

Prayer.—O God, who dost rejoice us on this day, by the festival of blessed St. Bridget, thy Virgin, mercifully grant that we may be assisted by her merits by whose chastity we are illumined. Through Jesus Christ, thy Son, our Lord. Amen.

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LITANY
OF
The Irish Saints.

TO IMPLORE THEIR PROTECTION IN ALL OUR WANTS,
But particularly for the existing necessities of the Church in Ireland.

A. M. D. G.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us. Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God the Son, Redeemer of the World, have mercy on us.
God the Holy Ghost, Sanctifier of the Elect, have mercy on us.
Holy Trinity, one only God, have mercy on us.

Holy Mary, Patroness of Ireland,
Holy Angels, guardians of Ireland,
Glorious St. Patrick, Apostle of Ireland,

St. Malachy,	St. Brendan,
St. Otteran,	St. Fintan,
St. Carthagus,	St. Aidan,
St. Declan,	St. Fiacre,
St. Columban,	St. Fursey,
St. Laurence,	St. Rupert,
St. Albertus,	St. Donatus,
St. Kevin,	St. Audoen,
St. Finbar,	St. Michan,
St. Virgilius,	St. Colman,
St. Frigidianus,	St. Livin,
St. Kilian,	St. Columba,
St. Rumold,	St. Gall,
St. Cataldus,	St. Canice,
St. Flannan,	St. Albans,

Pray for us.

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St. Kyran, St. Bridget,
St. Jarlath, St. Dympna,
St. Congallus, St. Ita,
St. Macartin,
Pray for us

All ye holy saints of the Irish nation, *make intercession for us.*

That thou, O Lord, wouldst vouchsafe to preserve among us, pure and inviolate, the faith "once delivered" by St. Patrick,
That thou wouldst vouchsafe to grant unanimity of sentiment and opinion to our prelates and pastors,
That thou wouldst vouchsafe to increase among us the fervor of the just, and convert the sinners,
That thou wouldst vouchsafe to alleviate our sufferings and grant us patience in our trials,
That thou wouldst vouchsafe to bless and protect the children of St. Patrick, in life and death,
That thou wouldst vouchsafe to conduct them in triumph to thy heavenly kingdom,
We beseech thee to hear us.

Lamb of God, &c.

Prayer.—O Lord God of infinite goodness and mercy, who with the faith didst plant amongst us the true spirit of Joseph, and propagate it abundantly for ages, we humbly beseech that being "the children of the saints, we may never degenerate from their noble sentiments and holy example; but through their powerful intercession, ever walk on worthily of the vocation to which we have been called. Through Jesus Christ thy Son, our Lord. Amen.

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LITANY
OF
St. Mary Magdalen.

Lord, have mercy on us, &c.

Holy Mary, refuge of penitent sinners,
St. Mary Magdalen,
Conquest of divine grace,
Model of true penitents,
Monument of the sacred tenderness of Jesus,
Victim of holy compunction,
Ardent lover of the Son of God,
Hostess of Jesus Christ,
Attentive to his divine word,
Most dear to his Sacred Heart,
Choser of the better part,
Seeker of the one thing necessary,
Example of austerity,
Pattern of mortification,
Glorying in the Cross of Christ,
Companion of his holy mother,
Dwelling in the holes of the rock,
Drawing waters in joy from the fountains of the Saviour,
More courageous than the Apostles,
More fervent than the martyrs,
More faithful than the virgins,
Associated with the Angels,

Pray for us.

Ant. Many waters cannot quench charity; neither can floods drown it. Though a man should give all he is worth for love, he would despise it as nothing.

Pray for us, glorious St. Mary Magdalen,

That we may be made worthy of the promises of Christ.

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Prayers for the Stations,

OR THE WAY OF THE CROSS.

Preparatory Prayer.

The priests and acolytes, kneeling before the altar, say as follows:

O Jesus, our adorable Saviour, behold us prostrate at thy feet, imploring thy mercy for ourselves, and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of thy passion, on which we are now about to meditate. Grant that while we trace this path of sighs and tears, our hearts may be so touched with contrition and repentance, that we may be ready to embrace with joy all the crosses, and sufferings, and humiliations of this our life and pilgrimage.

V. Domine, labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall shew forth thy praise.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Gloria Patri, &c.

R. Sicut erat.

V. Glory be, &c.

R. As it was, &c.

Then moving in procession to the first Station, the following versicle and response are said or sung:

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy Holy Cross thou hast redeemed the world.

This versicle and response are repeated before each Station.

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First Station.

JESUS CHRIST CONDEMNED TO DEATH.

The priest reads:

Leaving the house of Caiphas, where he had been blasphemed, and the house of Herod, where he had been mocked, Jesus is dragged before Pilate, his back torn with scourges, his head crowned with thorns; and he, who on the last day will judge the living and the dead, is himself condemned to a disgraceful death.

It was for us that thou didst suffer, O blessed Jesus; it was for our sins thou wast condemned to die. O grant that we may detest them from the bottom of our hearts, and by this repentance obtain thy mercy and pardon.

AN ACT OF CONTRITION.

O God, we love thee with our whole hearts and above all things, and are heartily sorry that we have offended thee. May we never offend thee any more. Oh, may we love thee without ceasing, and make it our delight to do in all things thy most holy will.

Pater. Ave. Gloria.	Our Father. Hail, Mary. And, Glory be to the Father.
V. Miserere nostri, Domine.	V. Lord have mercy upon us.
R. Miserere nostri.	R. Have mercy upon us.
V. Fidelium animæ, per, &c.	V. May the souls of the faithful, &c.
R. Amen.	R. Amen.

This Act of Contrition to be repeated after each Station.

While passing from one Station to another, a verse of the *Stabat Mater* is sung or said:

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V. Stabat Mater dolorosa,
Juxta crucem lacrymosa,
Dum Pendebat Filius.

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

If many persons perform the *Via Crucis*, the priests, or one part of the people, may sing the verses in order, and the rest of the people, repeat after each verse:

R. Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

Holy Mother! pierce me through,
In my heart each wound renew
Of my Saviour crucified.

Or this verse alone may be sung after each Station.

Second Station.

JESUS RECEIVES THE CROSS.

V. Adoramus te, &c. V. We adore thee, &c.

R. Quia per sanctam, &c. R. Because, &c.

Priest.—A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which he is to redeem the world.

Prayer.—O Jesus! grant us, by virtue of thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow thee.

Act of Contrition, &c., as before.

V. Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.
R. Sancta Mater, &c.

Thro' her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword had pass'd
Holy Mother, &c.

Third Station.

JESUS FALLS THE FIRST TIME UNDER THE WEIGHT OF THE CROSS.

V. Adoramus te, &c. V. We adore thee, &c.

R. Quia per, &c. R. Because, &c.

Priest.—Bowed down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted

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his body; he is sore with blows and wounds; his strength fails him; he falls to the ground under the cross.

Prayer.—O Jesus! who for our sins didst bear the heavy burden of the cross, and fell under its weight, may the thoughts of thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Act of Contrition, &c.; as before.

V. O quam tristis et afflicta	Oh, how sad and sore distress'd
Fuit illa benedicta	Was that Mother highly blest
Mater unigeniti!	Of the sole-begotten one!
R. Sancta Mater, &c.	Holy Mother, &c.

Fourth Station.

JESUS IS MET BY HIS BLESSED MOTHER.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—Still burdened with his cross, and wounded yet more by his fall, Jesus proceeds on his way. He is met by his Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's bosom! What must have been the compassion of that Son of his holy Mother!

Prayer.—O Jesus! by the compassion which thou didst feel for thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother! intercede for us, that through the sufferings of thy Son we may be delivered from the wrath to come.

Act of Contrition, &c., as before.—Pater, Ave, &c., as before.

V. Quæ mœrebat et dolebat;	Christ above in torment hangs;
Pia Mater, cum videbat	She beneath beholds the pangs
Nati pœnas inclyti.	Of her dying glorious Son.
R. Sancta Mater, &c.	Holy Mother, &c.

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Fifth Station.

THE CROSS IS LAID UPON SIMON OF CYRENE.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—As the strength of Jesus fails, and he is unable to proceed, the executioners seize and compel Simon of Cyrene to carry his cross. The virtue of that cross changed his heart, and from a compulsory task it became a privilege and a joy.

Prayer.—O Lord Jesus! may it be our privilege also to bear thy cross; may we glory in nothing else; by it may the world be crucified unto us, and we unto the world; may we never shrink from sufferings, but rather rejoice if we may be counted worthy to suffer for thy name's sake.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Quis est homo qui non fleret Matrem Christi si videret In tanto supplicio?
R. Sancta Mater, &c.

Is there one who would not weep, Whelm'd in miseries so deep, Christ's dear Mother to behold?
Holy Mother, &c.

Sixth Station.

THE FACE OF JESUS IS WIPED BY VERONICA.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—As Jesus proceeds on the way covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes his face with a handkerchief. As a reward of her piety, the impression of his sacred countenance is miraculously imprinted upon the handkerchief.

Prayer.—O Jesus! may the contemplation of thy sufferings move us with the deepest com-

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passion, make us hate our sins, and kindle in our hearts more fervent love to thee. May thy image be graven on our minds, until we are transformed into thy likeness.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Quis non posset contristari
Piam Matrem contemplari
Dolentem cum Filio?
R. Sancta Mater, &c.

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?
Holy Mother, &c.

Seventh Station.

JESUS FALLS A SECOND TIME.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—The pain of his wound, and the loss of blood increasing at every step of his way, again his strength fails him, and Jesus falls to the ground a second time.

Prayer.—O Jesus! falling again under the burden of our sins, and of thy sufferings for our sins, how often have we grieved thee by our repeated falls into sin! Oh, may we rather die than ever offend thee again.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
R. Sancta Mater, &c.

Bruis'd, derided, curs'd, defiled,
She beheld her tender Child
All with bloody scourges rent;
Holy Mother, &c.

Eighth Station.

THE WOMEN OF JERUSALEM MOURN FOR OUR LORD.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—At the sight of the sufferings of Jesus, some holy women in the crowd were so touched with sympathy, that they openly bewailed and lamented him. Jesus, knowing the things that were to come to pass upon Jerusalem because of

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their rejection of him, turned to them and said, "Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children."

Prayer—O Lord Jesus! we mourn and will mourn, both for thee and for ourselves, for thy sufferings and for our sins which caused them. Oh! teach us so to mourn, that we may be comforted, and escape those dreadful judgments prepared for all who reject or neglect thee in this life.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.
R. Sancta Mater, &c.

For the sins of his own nation
She saw him hang in desolation,
Till his spirit forth he sent.
Holy Mother, &c.

Ninth Station.

JESUS FALLS THE THIRD TIME UNDER THE CROSS.

V. Adoramus te, &c.
R. Quia per, &c.

V. We adore thee, &c.
R. Because, &c.

Priest.—Jesus had now arrived almost at the summit of Calvary; but, before he reached the spot where he was to be crucified, his strength again fails him, and he falls the third time, to be again dragged up, and goaded onward by the brutal soldiery.

Prayer.—O Lord Jesus! we entreat thee, by the merits of this thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these thy sufferings make us hate our sins more and more.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
R. Sancta Mater, &c.

O thou Mother, fount of love!
Touch my spirit from above,
Make my heart with thine accord.
Holy Mother, &c.

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Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—Arrived at last at the place of sacrifice, they prepare to crucify him. His garments are torn from his bleeding body, and he, the Holy of Holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

Prayer.—O Lord Jesus! thou didst endure this shame for our most shameful deeds. Strip us, we beseech thee, of all false shame, conceit, and pride, and make us so to humble ourselves voluntarily in this life, that we may escape everlasting ignominy in the world to come.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Fac ut ardeat cor meum — Make me feel as thou hast felt;
In amando Christum Deum — Make my soul to glow and melt
Ut sibi complaceam. — With the love of Christ my Lord.
R. Sancta Mater, &c. — Holy Mother, &c.

Eleventh Station.

JESUS IS NAILED TO THE CROSS.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—The cross is laid upon the ground, and Jesus is stretched upon his bed of death. At one and the same time, he offers his bruised limbs to his heavenly Father in behalf of sinful man, and to his fierce executioners to be nailed by them to the disgraceful wood. The blows are struck! the blood gushes forth!

Prayer.—O Jesus! nailed to the cross, fasten our hearts there also, that they may be united to thee until death shall strike us with its fatal

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blow, and with our last breath we shall have yielded up our souls to thee.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Sancta Mater, istud agas.	Holy Mother! pierce me through;
Crucifixi fige plagas	In my heart each wound renew
Cordi meo valide.	Of my Saviour crucified.
R. Sancta Mater, &c.	Holy Mother, &c.

Twelfth Station.

JESUS DIES UPON THE CROSS.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—For three hours has Jesus hung upon his transfixed hands; his blood has run in streams down his body, and bedewed the ground; and in the midst of excruciating sufferings, he has pardoned his murderers, promised the bliss of Paradise to the good thief, and committed his blessed Mother and beloved disciple to each other's care. All is now consummated; and, meekly bowing down his head, he gives up the ghost.

Prayer.—O Jesus, we devoutly embrace that honoured cross, where thou didst love us, even unto death. In that death we place all our confidence. Henceforth let us live only for thee; and in dying for thee, let us die loving thee, and in thy sacred arms.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Tui Nati vulnerati,	Let me share with thee his pain,
Tam dignati pro me pati,	Who for all my sins was slain,
Pœnas mecum divide.	Who for me in torments died.
R. Sancta Mater, &c.	Holy Mother, &c.

Thirteenth Station.

JESUS IS LAID IN THE ARMS OF HIS BLESSED MOTHER.

V. Adoramus te, &c. V. We adore thee, &c.
R. Quia per, &c. R. Because, &c.

Priest.—The multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot

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of the cross, are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her divine Son from the cross, and deposit it in her arms.

Prayer.—O thou, whose grief was boundless as an ocean that hath no limits, Mary, Mother of of God, give us a share in thy most holy sorrow in the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Show thyself a Mother unto us; and may he, through thee, receive our prayer, who for us vouchsafed to be thy Son.

Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Fac me tecum pie flere, Crucifixo condolere, Donec ego vixero.	Let me mingle tears with thee, Mourning him who mourned for me All the days that I may live,
R. Sancta Mater, &c.	Holy Mother, &c.

Fourteenth Station.

JESUS IS LAID IN THE SEPULCHRE.

V. Adoramus te, &c.	V. We adore thee, &c.
R. Quia per, &c.	R. Because, &c.

Priest.—The body of her dearly-beloved Son is taken from his Mother, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

Prayer.—We too, O God, will descend into the grave whenever it shall please thee, as it shall please thee, and wheresoever it shall please thee. Let thy just decrees be fulfilled; let our sinful bodies return to their parent dust; but do thou, in thy great mercy, receive our immortal souls, and when our bodies have risen again, place them likewise in thy kingdom, that we may love and bless thee for ever and ever. Amen.

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Act of Contrition, &c., as before.—Pater Noster, &c., as before.

V. Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.
R. Sancta Mater, &c.

By the cross with thee to stay;
There with thee to weep and pray
Is all I ask of thee to give.
Holy Mother, &c.

The Benediction is then given, after which the following antiphon and prayer are sung:

Ant. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

Anthem. Christ was made for us obedient unto death, even the death of the cross.

Oremus.

Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

Let us Pray.

Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torment of the cross; who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever and ever.

R. Amen.

When the Benediction is given with the Cross of the Passion, the following order is to be observed:

BENEDICTION WITH THE CROSS OF THE PASSION.

Cantor. Jube, Domine, benedicere.

Priest. Benedicat vos Dominus noster Jesus Christus, qui pro nobis flagelatus est, crucem portavit, et fuit crucifixus. R. Amen.

Cantor. Grant us, O Lord, a blessing.

Priest. May our Lord Jesus Christ bless us, who for us was scourged loaded with his cross, and crucified.

R. Amen.

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VIA CRUCIS, OR PRAYERS FOR THE STATIONS.

Receive, O holy Trinity, this my dutiful service, which I offer unto thee in union with the merits of our Lord Jesus Christ, of the Blessed Virgin, and all the Saints, to the glory of thy divine Majesty, in satisfaction for my sins, in remembrance of our redemption, and to obtain for the departed, rest, for the living, grace, and for all, everlasting glory. To thee be praise, and honour, and glory, O blessed Trinity, for ever and ever. Amen.

Sacrament of Confirmation.

INSTRUCTIONS.

"When the Apostles had heard that Samaria had received the Word of God, they sent to them Peter and John, who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not *as yet*, come upon any of them; but they were *only baptized* in the name of the Lord Jesus. Then they *laid their hands* upon them, and they received the Holy Ghost." *Acts*, viii. 14-17.

Confirmation is a sacrament, by which the faithful, who have already been made *children of God* by their *baptism*, receive the Holy Ghost by the prayer and the imposition of the hands of the Bishops, the successors of the Apostles, in order to their being made *strong and perfect Christians*, and valiant *soldiers of Jesus Christ*. It is called *Confirmation*, from its effect, which is to *confirm* or *strengthen* those that receive it in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed and instituted by our Lord for all Christians, and consequently is a *divine ordinance*, which all are obliged to comply with. It is so necessary, that the neglect of receiving it would be a great sin; more especially in circumstances where persons are exposed to persecution on account of their religion, or to other temptations against faith.

3. The principal effects of this sacrament are, a *fortifying* grace, in order to strengthen the soul against all the

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visible and invisible enemies of the faith; and a certain dedication and consecration of the soul by the Holy Ghost, the mark of which dedication and *consecration* is left in the soul as a *character*, which can never be effaced.

4. Hence, this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time; for which reason also the faithful are bound to take extreme care to come to this sacrament duly disposed, lest if they should be so unhappy as to receive it in mortal sin, they should receive their own condemnation, and run the risk of being deprived for ever of its grace.

5. Now, the dispositions which the Christian must bring with him to receive worthily the sacrament of Confirmation, must be a *purity of conscience*, at least from all mortal sin; for which reason he ought to go to *confession* before he is confirmed; for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin. 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple for ever, and by his assistance, to fulfil all the obligations of a soldier of Christ.

6. Hence a Christian ought to prepare himself for this sacrament by *fervent prayer*, as we find the Apostles prepared themselves for the receiving of the Holy Ghost. *They continued with one accord in prayer*, says St. Luke (speaking of the ten days that passed between the Ascension of our Lord and Pentecost), *and they were continually in the temple praising and blessing God.* How happy shall they be, who like them, prepare themselves for the Holy Ghost by these spiritual exercises!

7. The obligations which accompany the character of Confirmation, and which a Christian takes upon himself when he receives this sacrament are, to bear a loyal and perpetual allegiance to the great King, in whose service he enlists himself as a soldier; to be true to his standard, the cross of Christ, the mark of which he receives on his forehead; to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful unto death; and rather to die than desert from the service, or go over to the enemy by wilful sin. In fine, to live up to the glorious character of a *soldier of Christ*; and to maintain that interior purity and sanctity which becomes *the temple of the Holy Ghost*, by a life of prayer and a life of love. Where the *character* of our Confirmation, when we shall

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bring it before the judgment seat of Christ, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity; but if, instead of living up to it, we should be found to have been *deserters* and *rebels*, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the damned.

DEVOTIONS.

Before Confirmation, it is proper to make a preparation of some days by frequent and fervent prayer, especially by devout acts of sorrow and contrition (for which purpose the Psalm *Miserere* may be also used), and by repeated invocations of the Holy Ghost in the hymn *Veni Creator Spiritus*, or *Veni Sancte Spiritus*.

The Litany of the Holy Ghost may be also used daily.

Prayer for obtaining right dispositions for receiving the Sacrament of Confirmation.

O my God, through thy great mercy, I have received three of thy most holy sacraments; the first to make me thy child, the second to efface the stains which sin had made in my soul, the third to unite me with thy divine Son. Grant, then, I beseech thee, that the sacrament which I am now preparing to receive, may avail to the making me a perfect Christian; that it may give me strength and courage to combat my evil habits, to overcome all my temptations, to conform myself perfectly to thy law, and to become a true soldier of Jesus Christ, ready to suffer anything rather than renounce his holy religion, and to maintain it, if need be, even at the peril of my life. This I most earnestly beseech thee, O my God, through the merits of thy Son, our Lord, who liveth and reigneth with thee, for ever and ever.—Amen.

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ACTS BEFORE CONFIRMATION.

AN ACT OF FAITH.

O Holy Spirit, I firmly believe that I am about to receive thee in the sacrament of Confirmation. I believe it because thou hast said it, and thou art the Truth itself.

AN ACT OF HOPE.

Relying on thy infinite goodness, O Holy and Sanctifying Spirit, I confidently hope, that receiving thee in the Sacrament of Confirmation, I shall receive the abundance of thy graces. I trust in thee that thou wilt make me a perfect Christian, and that thou wilt give me strength to confess the faith, even at the peril of my life.

AN ACT OF CHARITY.

I love thee, O Holy Spirit, with all my heart and with all my soul, above all things, because thou art infinitely good and worthy to be loved. Kindle in my heart the fire of thy love; and grant that having received thee in the Sacrament of Confirmation, I may faithfully perform all the duties of my state, to the end of my life.

Here also may be used the Renewal of the Baptismal Vows.

A PRAYER BEFORE CONFIRMATION.

O God of infinite goodness, receive, I beseech thee, my most humble and hearty thanks, for all the favours which thou hast bestowed upon me, from the very moment of my birth; particularly for that thou hast been pleased to rank me among those who are now about to be set apart and consecrated to thee by the sacrament of Confirmation. Thou offerest me the greatest of thy gifts; thou art about to seal my soul with the sacred character of a soldier of Jesus Christ, and to send thy Holy Spirit down upon me, that he may abide within me continually. O my

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good and merciful Father, encouraged by such special marks of predilection, I venture to implore, with humble confidence, that thou wouldst thyself infuse into my heart all the dispositions necessary for its becoming the habitation of such a guest. Alas! O my God, I am far from possessing those sentiments of faith, love, humility, and fervour, which ought now to animate my soul; but all things are possible with thee, and thou hast promised to give to them that ask. I most sincerely detest all the sins of my whole life; every fault, every imperfect inclination, which may be an obstacle to the graces which thou desirest to bestow on thy unworthy child. Vouchsafe, O my God, to purify my soul from every stain, by the infinite merits of the death and passion of thy dear Son. I most sincerely resolve to serve thee faithfully all the days of my life; but, of myself, I am unable to do that which I desire and resolve to do; therefore I beseech thee to impart to me the graces of thy Holy Spirit, that, like the Apostles, I may be endued with strength from on high, and inspired with courage and resolution, to prove myself the disciple of thy Son. I ardently desire to receive this most precious gift; but do thou, O God, render my desire still stronger and more ardent, and accept, I beseech thee, on my behalf, the fervent desires that animated the heart of the Blessed Virgin and the holy Apostles on the day of Pentecost, and let their perfect dispositions supply in all things my deficiencies, through Christ our Lord, who, with thee, in the unity of the Holy Spirit, ever liveth and reigneth, God, world without end. Amen.

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CEREMONIES OF CONFIRMATION EXPLAINED.

The chrism used in Confirmation is a sacred ointment, composed of oil of olives and balm of Gilead, solemnly blessed by the Bishop on Maundy-Thursday. The outward anointing of the forehead with chrism represents the inward anointing of the soul, in this sacrament, with the Holy Ghost. The *oil*, whose properties are to strengthen and invigorate the limbs, to assuage pain, &c., represents the like spiritual effects of the grace of the sacrament in the soul, penetrating and diffusing itself throughout all her powers; oil also, being a smooth and mild substance, represents that spirit of meekness and patience under the cross, which is one principal effect of Confirmation. The *balm*, which has a particular property of preserving bodies, after death, from putrefaction, fitly represents the fortifying grace received in Confirmation, by which our souls are preserved from corruption after our sins have been destroyed by the sacrament of Baptism: also, being of a sweet smell, it represents the good odour or sweet savour of Christian virtues and an innocent life, with which we are to edify our neighbours, after having received this sacrament.

The anointing of the forehead is made in the form of a cross, because the virtue of this sacrament, as all other graces, comes through the merits of the sacrifice of the death of Jesus Christ; and to show that, being now confirmed in his service, and enlisted as his soldiers, we should never be ashamed of our Master's livery, but boldly profess ourselves disciples of a crucified Saviour, and members of his Church, in spite of all the world may do against us, either by ridicule or persecution.

The Bishop gives the person confirmed a gentle blow on the cheek, to teach him that, being now a soldier of Jesus Christ, he must fight manfully against all his enemies; suffer patiently all kinds of affronts and injuries for his faith; and bear with meekness all crosses and trials, for the sake and for the glory of his Lord and Master.

In giving him this gentle blow, the Bishop says, *Peace be with you*, to signify that the true peace of God, which, as St. Paul says (*Philip.* iv. 7), "surpasseth all understanding," is chiefly to be found in suffering patiently for Christ's sake; and also to encourage him to do so by the hopes of reward, according to our Lord's promise (*Matt.*

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xi. 29): "Learn of me, for I am meek and humble of heart, and you shall find rest to your souls."

Persons usually take a new name at Confirmation, which ought to be the name of some Saint whom they choose for their particular patron.

THE ORDER OF CONFIRMATION.

The Bishop, wearing over his rochet, an amice, stole, and cope of a white colour, and having a mitre on his head, proceeds to the faldstool, before the midst of the Altar, or placed for him in some other convenient place, and sits thereon, with his back to the Altar, and his face towards the people, holding his pastoral staff in his left hand. He washes his hands, still sitting; then, laying aside his mitre, he rises up, and standing with his face towards the persons to be confirmed, and having his hands joined before his breast (the persons to be confirmed kneeling, and having also their hands joined before their breasts), he says:

Spiritus Sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis.	May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sins.
R. Amen.	R. Amen.

Then, signing himself, with his right hand, with the sign of the cross, from his forehead to his breast, he says:

V. Adjutorium nostrum in nomine Domini.	V. Our help is in the Name of the Lord.
R. Qui fecit cœlum et terram.	R. Who hath made heaven and earth.
V. Domine, exaudi orationem meam.	V. O Lord, hear my prayer.
R. Et clamor meus ad te veniat.	R. And let my cry come unto thee.
V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

Then, with his hands extended towards the persons to be confirmed, he says:

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Oremus.

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum; emitte in eos septiformem Spiritum tuum, sanctum Paraclitum, de cœlis.

R. Amen.

V. Spiritum sapientiæ et intellectus.

R. Amen.

V. Spiritum consilii et fortitudinis.

R. Amen.

V. Spiritum scientiæ et pietatis.

R. Amen.

Adimple eos spiritu timoris tui, et consigna eos signo cru✠cis Christi, in vitam propitiatus æternam. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

Let us pray.

Almighty, everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them thy sevenfold Spirit, the Holy Paraclete, from heaven. R. Amen.

V. The spirit of wisdom and of understanding. R. Amen.

V. The spirit of counsel and of fortitude.

R. Amen.

V. The spirit of knowledge and of godliness. R. Amen.

Replenish them with the spirit of thy fear, and sign them with the sign of the cross ✠ of Christ, in thy mercy, unto life eternal. Thro' the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end.

R. Amen.

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The Bishop sitting on the faldstool, or, if the number of persons to be confirmed requires it, standing, with his mitre on his head, confirms them, arranged in rows, and kneeling in order. He inquires separately the name of each person to be confirmed, who is presented to him by the Godfather or Godmother, kneeling; and having dipped the end of the thumb of his right hand in chrism, he says:

N., signo te signo cru✠cis.

N., I sign thee with the sign of the cross.✠

Whilst saying these words he makes the sign of the cross, with his thumb, on the forehead of the person to be confirmed, and then says:

Et confirmo te chrismate salutis. In nomine Pa✠tris, et Fi✠lii, et Spiritus ✠ Sancti.

And I confirm thee with the chrism of salvation. In the name of the Fa✠ther, and of the Son ✠, and of the Holy ✠ Ghost.

R. Amen.

R. Amen.

Then he strikes him gently on the cheek, saying:

Pax tecum.

Peace be with thee.

When all have been confirmed, the Bishop wipes with bread-crumb, and washes, his thumb and hands over a basin. Whilst he is washing his hands, the following Antiphon is sung or read by the Clerks:

Confirma hoc, Deus, quod operatus es in nobis, a templo sancto quod est in Jerusalem.

Confirm, O Lord, that which thou hast wrought in us, from thy holy temple which is in Jerusalem.

R. Gloria Patri.

R. Glory be to the Father, &c.

Then the Antiphon, *Confirma hoc Deus*, is repeated; after which the Bishop, laying aside his mitre, rises up, and standing towards the Altar, with his hands joined before his breast, says:

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V. Ostende nobis, Domine, misericordiam tuam.

V. Shew us thy mercy, O Lord.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Then, with his hands still joined before his breast, and all the persons confirmed devoutly kneeling, he says:

Oremus.

Let us Pray.

Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos, eorumque successores, cæteris fidelibus tradendum esse voluisti; respice propitius ad humilitatis nostræ famulatum; et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo sanctæ Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriæ suæ dignanter inhabitando perficiat. Qui, cum Patre et eodem

O God, who didst give to thine Apostles the Holy Spirit, and didst ordain that by them and their successors he should be delivered to the rest of the faithful, look mercifully on the service of our humility; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy Cross, may by the same Holy Spirit descending upon them, and vouchsafing to

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Spiritu Sancto, vivis et regnas Deus, in sæcula sæculorum.

dwell therein, be made the temple of his glory. Who, with the Father and the same Holy Spirit, livest and reignest, God, world without end.

R. Amen.

R. Amen.

Then he says:

Ecce sic benedicetur omnis homo, qui timet Dominum.

Behold, thus shall every man be blessed that feareth the Lord.

And turning to the persons confirmed, he makes over them the sign of the Cross, saying:

Benedicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam.

May the Lord bless you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting.

R. Amen.

R. Amen.

AFTER CONFIRMATION.

On returning to your place, after having been confirmed, consecrate some moments to thank God for the graces he has so mercifully bestowed upon you in the Sacrament of Confirmation. Imagine you are among the Apostles after the descent of the Holy Ghost, and join most devoutly in the transports with which they glorified God. Renew your good resolutions; place yourself under the protection of the most holy Virgin, praying the august Spouse of the Holy Ghost to obtain for you grace to remain faithful to the divine inspirations, and to perform all that you have promised, for the glory of God and your own salvation.

O my good and merciful Creator, O my most loving Father, and hast thou indeed so far over-

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looked my misery and my unworthiness as to make my soul the tabernacle of thy Holy Spirit! Am I indeed now honoured with the presence, and enriched with the gifts and graces of the Holy Ghost! Yea, Lord, I confidently hope that thou hast not been deaf to my petitions, and that I am now in possession of that sacred gift which I so ardently desired. O my God, accept the praises of thy angels and saints, in thanksgiving for thy unbounded mercies towards me. May the blessed Mother of thy divine Son, and the glorious choir of Apostles thank thee for me. May the cross of Jesus Christ, with which my forehead hath been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the chrism with which I have been anointed, penetrate my soul, soften my heart, strengthen my will, and consecrate my whole being to thy service.

Here may also be used the Prayer for the Twelve Fruits of the Holy Ghost, p. 13, and the Te Deum, p. 68.

ACTS AFTER CONFIRMATION.—AN ACT OF THANKSGIVING.

O Holy Spirit, although I am unable to understand all the greatness of the benefit which thou hast now bestowed upon me, in communicating thyself unto me with the abundance of thy graces; I return thee my most humble thanks for thy unspeakable gift, and I beseech thee to accept the grateful homage of my heart, which I here offer to thy divine Majesty. Oh, let this marvellous grace, which has imprinted on my soul the character of a perfect Christian, remain for

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ever engraven there, and excite within me a never-failing gratitude.

AN ACT OF CONSECRATION.

O Divine Spirit, who, of thy pure bounty and infinite goodness, hast given thyself to me, notwithstanding my great unworthiness, how could I be so ungrateful as not to give myself wholly to thee? Receive, then, I beseech thee, the offering which I make to thee of all I am. I consecrate to thee my mind with all its thoughts; my soul with all its faculties; my heart with all its affections; henceforth thou shalt be the God of my heart, and my portion for ever. Perfect, O Divine Spirit, what thou hast begun in me; strengthen the good desires with which thou hast inspired me, and make me ever wholly on fire with the love of thee.

AN ACT OF PETITION.

O Holy and Sanctifying Spirit, thy love towards me hath lavished upon me all thy gifts, and it is thy powerful protection alone that can preserve them to me. I possess this most precious treasure in a frail and earthen vessel: strengthen my weakness, I beseech thee, and grant that henceforth I may show myself worthy of the glorious title of a disciple of Jesus Christ. Rather let me die than drive thee from my heart.

A PRAYER TO BE SAID BEFORE LEAVING THE CHURCH.

O Lord, I am about to leave this holy place, in which thy Holy Spirit hath vouchsafed to visit my soul. I am going to return to the world, whose whole spirit is opposed to the mind of Jesus Christ. Withdraw not thyself from me,

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O most Holy Spirit; give me not up to its malice and wickedness. Let thy love embrace me on every side. Suffer not that this forehead, on which the holy unction is still glistening, should ever be ashamed of the Gospel of Christ, nor the members of my body, which is now become thy thy temple, should ever be dishonoured and defiled by sin. Oh, may my heart never resist thee, O most blessed Spirit, but ever yield to the impressions of thy grace; for thou art the Spirit of wisdom and the Spirit of strength, and thou only canst accomplish in me those good desires with which thou inspirest me. Amen.

In this spirit every Christian ought to live after he is confirmed; for to this he is most certainly bound, by the perfection of the sacrament. Although weakness, cowardice, and human respect may be somewhat excused in such as, through no fault of theirs, have not yet been confirmed, there can be no excuse for those who have received this sacrament. For the principal design and effect of this holy ordinance is, to strengthen Christians against the snares and power of the devil, the world, and the flesh; to take from them the fear of men; to enable them to confess openly, and follow perseveringly, the sacred rules of the Gospel, esteem only Jesus to be their Master, and enter into no other warfare but His. To this end they are invested with the whole armour of Christ, that they may stand firm before persecutors and tyrants, who would do violence to their faith; and particularly before the people of the world, who offend against those sacred rules by their actions, by their words, by their excesses, by their vanities, or who otherwise join with the enemies of the Cross, in overthrowing that law which the servants of Christ are bound to assert and maintain.

A PRAYER FOR THE RENEWAL OF THE GRACE OF CONFIRMATION.

(It may be used also on the Anniversary of the Day.)

O my Lord and my God, I have received, through thy mercy, the holy sacrament of Con-

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firmation; preserve, I beseech thee, in my soul, and renew therein continually, the powerful effects of this divine ordinance, that I may be enabled henceforth to perform all its obligations, and to live according to the spirit of a true and perfect Christian. I have been enlisted into thy heavenly army, and have received the character of a soldier of Jesus Christ: grant that, always and in all places, I may prove myself the faithful servant of him, in whom dwelleth all the fulness of the Spirit, and, shedding forth the odour of a holy life, may edify my neighbour by my good example. Grant, I most humbly beseech thee, that neither the world, nor the customs of the world, may infect my soul with their pernicious maxims, and that its allurements may never make any impression on my soul.

Litany for a Happy Death.

When the dark hour of death in its terror draws nigh,
And I'm summoned to quit earth's diversions and glee,
When I take leave of all with a long farewell sigh,
Then merciful Jesus, have mercy on me.
When the cold cloud of death has o'ershadowed my brow,
When the friends that I love I no longer shall see,
When under the pressure of illness I bow,
Then merciful Jesus, have mercy on me.
When dark gloomy phantoms my soul shall infest,

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And endeavour to make it distrustful of thee,
When in body and mind I'm a stranger to rest,
Then merciful Jesus, have mercy on me.
When the few that have ardently loved me below,
Shall weep, and imploring forgiveness from thee,
Shall humbly beseech thee some pity to show,
Then merciful Jesus, have mercy on me.
When the last tear of death shall bedew my pale cheek,
When the sense of all objects for ever shall flee,
When one glimpse of comfort in vain I shall seek,
Then merciful Jesus, have mercy on me.
When at length I shall quit this sad valley of tears,
And my soul from the bondage of life shall be free,
When heaven in all its true lustre appears,
Then merciful Jesus, have mercy on me.
Oh! exile me not from the mansions of joy,
Where the light of thy glory unveil'd I shall see,
But receive me where love is the only employ,
And merciful Jesus, have mercy on me.

THE SEVEN PRINCIPAL DOLOURS OF OUR BLESSED LADY.

[The method of practising this pious devotion is, to repeat a Hail Mary, &c., after a short commemoration of each of the seven dolours.]

1. Her sword of sorrow, prophesied by the venerable Simeon. Hail, Mary, &c.

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2. Her flight with her divine infant into Egypt, to avoid the persecution of Herod. Hail, Mary, &c.

3. Her loss of Jesus, at the age of twelve years. Hail, Mary, &c.

4. Her grief at the sight of Jesus carrying his cross. Hail, Mary, &c.

5. At his crucifixion on Mount Calvary. Hail, Mary, &c.

6. On his being taken down, dead, from the cross. Hail, Mary, &c.

7. On his being laid in the sepulchre. Hail, Mary, &c.

SHORT PRAYERS OF ST. GREGORY,

ON OUR LORD'S PASSION.

1. O Lord Jesus Christ, I adore thee hanging on the cross, and wearing a crown of thorns. I humbly pray thee, that thy blood may deliver me from the destroying angel. Amen. [*Then say*] Our Father, &c. Hail, Mary, &c.

2. O Lord Jesus Christ, I adore thee wounded on the cross, and having gall and vinegar given thee to drink. I beseech thee, that thy wounds may become the cure of my soul. Amen. Our Father, &c.

3. O Lord Jesus Christ, I beseech thee, through the bitterness of the pains which thou didst suffer in the hour of death, and chiefly when thy most holy soul parted from thy blessed body; have mercy on my soul at its departure, and bring it to eternal life. Amen. Our Father, &c.

4. O Lord Jesus Christ, I adore thee laid in the sepulchre, and embalmed with myrrh and

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spices; grant, I beseech thee, that thy death may be my life. Amen. Our Father, &c.

5. O Lord Jesus Christ, I adore thee descending into hell, and delivering thence thy captives: never permit, I beseech thee, my soul to go thither. Amen. Our Father, &c.

6. O Lord Jesus Christ, I adore thee, rising from the dead and ascending into heaven, and sitting at the right hand of thy Father; grant, I beseech thee, that I may follow thee thither, and deserve to be presented to him by thee. Amen. Our Father, &c.

7. O Lord Jesus Christ, who art the good shepherd; preserve the just, justify sinners, have mercy on all the faithful, and be propitious to me, a miserable and unworthy sinner. Amen. Our Father, &c. Hail, Mary, &c.

A PRAYER

WHEREIN WE OFFER TO GOD THE PASSION OF HIS SON.

Behold, O holy Father! thy dearly beloved Son, so cruelly tormented for my sake. Behold, most merciful King! who it is that suffers. Is it not, O Lord, thy most innocent Son, whom thou hast delivered unto death, that he might redeem thy servants? Is it not the author of life, who, being led as a sheep to the slaughter, was made obedient unto death, and even to the most cruel kind of death? All our hope is in that plentiful redemption which he has purchased for us. He prays for us, he weeps for us, his soul is sorrowful even unto death for us, he is in a most grievous agony and incomprehensible desolation for us; finally, he dies for us. Receive, O Father of mercy, this his divine sacrifice: he

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is our pledge, our ransom, our mediator; he is the immaculate Lamb of God, that takes away the sins of the world; it is his sacred blood that we offer you, and which he shed for us, Bestow upon us, then, O eternal Father! your grace for his sake, and through his death give us eternal life. Amen.

Look down, we beseech thee, O Lord, upon this thy family; for which our Lord Jesus Christ was pleased to be delivered into the hands of sinners, and to undergo the torment of the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.—Amen.

Litany of the Passion.

Lord, have mercy on us.
Lord, have mercy on us.
Christ, have mercy on us.
Christ, have mercy on us.
Lord have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God the Father, of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus Christ, who for our redemption camest down from heaven,
Jesus Christ, who vouchsafest to be born of the glorious Virgin Mary,
Jesus Christ, who for us didst take the form of a servant,

Have mercy on us.

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Jesus Christ, who didst lie in the manger,
Jesus Christ, who didst not abhor the weeping sinner,
Jesus Christ, who didst macerate thy body with hunger and thirst,
Jesus Christ, who wast tempted and mocked by the Jews,
Jesus Christ, who for us didst continue in prayer, even unto a bloody sweat,
Jesus Christ, who sufferedst thyself to be betrayed with a kiss by Judas,
Jesus Christ, who by the wicked Jews wast taken and cast down upon the ground,
Jesus Christ, who sufferedst thyself to be led with thy hands bound behind thy back,
Jesus Christ who wast brought before the chief priests, and falsely accused,
Jesus Christ, who wast smitten on the face with fists and stripes,
Jesus Christ, who wast mocked with divers reproaches,
Jesus Christ, who wast delivered to Pilate,
Jesus Christ, who wast tied to the pillar and scourged, even unto blood,
Jesus Christ, who wast clad with a purple garment by the soldiers,
Jesus Christ, who wast crowned with hard and sharp thorns,
Jesus Christ, who often didst hear those most cruel words: "away with him; crucify him,"
Jesus Christ, who being wearied and burdened, didst bear the hard wood of the cross,
Jesus Christ, who, being lifted up on the cross, wast made the companion of thieves,

Have mercy on us.

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Jesus Christ, who, having thy hands and feet nailed to the cross, wast blasphemed by those that passed by,
Jesus Christ, whose beautiful face was made, as it were, leprous,
Jesus Christ, who didst pray to thy Father for those that crucified thee, and didst graciously hear the thief upon the cross,
Jesus Christ, who didst recommend thy most dear Mother to St. John,
Jesus Christ, who wast pierced with a spear, and didst redeem the world with thy own blood,
Jesus Christ, who wast laid in a sepulchre,
Jesus Christ, who didst rise from the dead the third day,
Jesus Christ, who forty days afterwards didst ascend into heaven,
Jesus Christ, who sittest at the right hand of the Father,
Jesus Christ, who art to come to judge the living and the dead,
} *Have mercy on us.*

Lamb of God! who takest away the sins of the world, *Spare us, O Lord!*
Lamb of God! who takest away the sins of the world, *Hear us, O Lord!*
Lamb of God! who takest away the sins of the world, *Have mercy on us!*
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c.
And lead us not into temptation;
But deliver us from evil. Amen.

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Litany of St. Francis.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, *Have mercy upon us.*
God the Son, Redeemer of the world, *Have mercy upon us.*
God the Holy Ghost, *Have mercy upon us.*
Holy Trinity, one God, *Have mercy upon us.*

Holy Mary,
Mother of God,
Immaculate Mother of God,
St. Francis, an angel in purity,
St. Francis, ardent lover of poverty,
St. Francis, perfectly despising the world,
St. Francis, wonderful example of penance,
St. Francis, fervent imitator of your crucified Saviour,
St. Francis, bearing the stigmas of Christ,
St. Francis, a seraph by the ardour of your love,
St. Francis, profoundly humble,
St. Francis, pillar of the Church, and defender of the Faith,
St. Francis, who lived and died in transports of love,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord Jesus.*
Lamb of God, who takest away the sins of the world, *Have mercy upon us, O Lord Jesus.*

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Christ Jesus, hear us.
Christ Jesus, graciously hear us.

V. Pray for us, O glorious St. Francis.

R. That we may be made worthy of the promises of Christ.

Let us Pray.—O God, who by the merits of St. Francis, didst increase the church with a new progeny, grant us, by his imitation, to despise earthly things, and for ever to partake of heavenly graces, through Jesus Christ our Lord. Amen.

A PRAYER TO OBTAIN THE LOVE OF JESUS CHRIST, BY ST. FRANCIS OF ASSISSIUM.

Grant, O Jesus, that the sweet violence of thy most ardent love, may disengage my heart from everything that is under heaven: grant that it may entirely consume me, and that I may die for the love of thy infinite love. This I beg, by thyself, O Son of God, who died for the love of me. Who art thou, O Jesus? my God and my all; who am I? thy servant, and a base worm, I desire to love thee, most holy Lord; to thee I consecrate both my soul and body, with all that I am; did I know what to do, more perfectly to glorify thee, I would do it; yes, my Jesus, it is thy glory that I most ardently wish on all occasions to promote. Amen.

LITANY
OF
St. Anthony of Padua.

Lord, have mercy on us. Christ, have mercy on us.
Lord, have mercy on us. Christ, hear us.

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Christ, graciously hear us.
God, the Father of Heaven, *Have mercy upon us.*
God the Son, Redeemer of the world, *Have mercy upon us.*
God the Holy Ghost, *Have mercy upon us.*
Holy Trinity, one God, *Have mercy upon us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Anthony of Padua,
St. Anthony, Ornament of the order of Minors,
St. Anthony, Lily of virginity,
St. Anthony, Jewel of poverty,
St. Anthony, Model of obedience,
St. Anthony, Mirror of abstinence,
St. Anthony, fragrant Vessel of purity,
St. Anthony, radiant Star of sanctity,
St. Anthony, Beauty of Paradise,
St. Anthony, Ark of the Testament,
St. Anthony, Defender of the holy scriptures,
St. Anthony, Doctor of truth,
St. Anthony, Preacher of grace,
St. Anthony, Extirpator of vice,
St. Anthony, Diffuser of virtues,
St. Anthony, Confounder of heretics,
St. Anthony, Dread of infidels,
St. Anthony, Comforter of the afflicted,
St. Anthony, Searcher of consciences,
St. Anthony, Martyr in desire,
St. Anthony, Terror of demons,
St. Anthony, Conqueror of hell,
St. Anthony, Wonderful performer of miracles,

Pray for us.

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Be merciful to us, *Spare us, O Lord.*
Be merciful to us, *Graciously hear us, O Lord.*
From all evil,
From all sin,
From the snares of the enemy,
From pestilence, famine, and war,
From perpetual death,
Through the merits of St. Anthony,
Through the most ardent love of St. Anthony,
Through the prophetic spirit of St. Anthony,
Through the heavenly preaching of St. Anthony,
Through the zeal of martyrdom of St. Anthony,
Through the most zealous observance of poverty, chastity, and obedience, of St. Anthony,
O Lord, deliver us.
In the day of judgment, *We sinners beseech thee to hear us.*
That thou vouchsafe to lead us to true penance,
That thou vouchsafe to inflame us with the fire of divine love,
That thou grant us to enjoy the protection and patronage of St. Anthony,
That thou bestow on us true contrition, humility, gift of tears and holy contemplation, through the intercession of St. Anthony,
That thou make us perfectly renounce the world, the flesh and the devil, through the intercession of St. Anthony,
That thou vouchsafe to assist us in all our necessities through the intercession of St. Anthony,
We beseech thee to hear us.

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That thou vouchsafe to hear us, Son of God, *We sinners beseech thee to hear us.*
Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ hear us.
Christ graciously hear us.
Lord, have mercy on us.
Christ have mercy on us.
Lord, have mercy on us.
Our Father, &c.
V. Lead us not into temptation;
R. But deliver us from evil. Amen.

O most gracious God, who adorned St. Anthony, thy confessor, with the perpetual splendour of miracles, grant propitiously that what we faithfully seek, through his merits, we may efficaciously obtain through his intercession; who livest and reignest, one God world without end. Amen.

Litany of St. Clare.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
} *Have mercy on us.*

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Holy Mary,
Holy Mary, Mother of God,
Holy Virgin of Virgins,
Holy Mother Clare, Virgin,
Virgin, spouse of Christ,
Virgin, offspring of St. Francis,
Virgin, elect among thousands,
Seraphical Virgin,
Virgin, disciple of the Mother of Jesus,
Virgin, first plant of the poor,
Virgin, gem of Virgins,
Virgin, rule of perfection,
Most humble Virgin,
Virgin, hidden from the world,
Virgin, mirror of poverty,
Virgin, lily of chastity,
Virgin, rose of penance,
Virgin, wounded with love of Christ crucified,
Virgin most zealous follower of the cross,
Virgin, most bright star,
Virgin, following the Lamb wherever he goeth,
Most revered Mother,
Admirable Mother,
Mother, like aromatic balm,
Mother, paranymph of Christ,
Mother of beautiful love,
Mother, guardian of purity,
Mother, mistress of obedience,
Mother, ladder of paradise,
Mother, glory of daughters,
Mother, companion of the Angels,
Mother, shield of the hopeful,
Mother, protector of the poor,

Pray for us.

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Mother, solace of the mournful, *Pray for us.*
Mother, terror of infidels, *Pray for us.*
Mother, conqueror of demons, *Pray for us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*

V. Pray for us, O Blessed Mother Clare.
R. That we may be made worthy of the promises of Christ.

Let us Pray.—Grant, we beseech thee, O Lord, that we thy servants, celebrating the votive commemoration of thy Virgin, and our blessed Mother Clare, may, through her intercession, be partakers of the celestial joys, and co-heirs of thy only begotten Son, our Lord Jesus Christ. Amen.

To the greater glory of God and his saints. Amen.

Litany of St. Joseph.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

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Holy Mary, Mother of God,
St. Joseph, spouse of the Virgin Mother,
St. Joseph, declared in the holy scripture to be a just man,
St. Joseph, consoled by an Angel,
St. Joseph, obedient to heavenly admonitions,
St. Joseph, faithful and prudent servant of God,
St. Joseph, guardian of Jesus and Mary,
St. Joseph, warned by an Angel, fled into Egypt with the child Jesus and his Mother, to avoid the fury of Herod,
St. Joseph, who sought Jesus for three days with sorrow,
St. Joseph, who found Jesus in Jerusalem, to your joy and comfort,
St. Joseph, who was called the Father of Jesus,
St. Joseph, to whom the child Jesus was subject as to a Father,
St. Joseph, with whom Jesus and Mary dwelt at Nazareth,
St. Joseph, honour of the Patriarchs,
St. Joseph, abounding with the gifts of the Holy Ghost,
St. Joseph, whom God appointed master of his household,
St. Joseph, our intercessor in the hour of death,
St. Joseph, our patron and protector,
} *Pray for us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord,*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord,*

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Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord.*

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Prayer.—Assist us, O Lord, we beseech thee, by the merits of the spouse of thy most holy Mother, that what of ourselves we cannot obtain may be given us by his intercession, who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

Jesus, Mary, and Joseph, I offer you my heart and soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul unto you in peace.

Pope Pius VII., 28th April, 1807, has granted 300 days indulgence to such of the faithful as shall devoutly recite the above prayers. They are also applicable to the souls in purgatory.

THE MANNER OF PERFORMING

THE NOVENA, OR THE NINE DAYS' DEVOTION TO St. Francis Xaverius.

This Novena commences on the 4th of March, and continues nine days, that is, till the 12th of March, upon which day, in the year 1622, Pope Gregory the XV. canonized St. Francis Xaverius. The persons who perform this Novena are to be employed upon each of the days in prayer and good works, to the glory of Almighty God, and in honor of his servant, St. Francis Xaverius; always endeavouring to repose an entire confidence in the merits of this apostle, and hoping, through his means, to obtain from God whatsoever they shall ask, provided it be conducing to their salvation and the good of their souls; otherwise, instead of that blessing, which they beg and which is not for their benefit, this saint will obtain for them, of God, some other grace they do not ask, and which tends more to their eternal felicity.

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For the exact performance of this Novena, they are to take for their advocates the nine choirs of heavenly spirits, making particular mention of the principal virtues of St. Francis Xaverius, and they are to observe other directions which shall be given hereafter. It will be convenient to confess and communicate the first day; the soul being cleansed from sin, and honoured with the sacred Eucharist, all the works we perform in the state of grace may be meritorious of eternal life, and the more efficacious towards obtaining the benefit we ask. Those who do not confess, must, at least, begin every day with an act of contrition to cleanse their souls from sin, and to secure themselves of obtaining their petition.

When this Novena is not performed in the church with the general concourse of the people, if it were convenient, in a private house, all the family should join in performing it together, begging that of God for every one which each apart begs for himself.

For the convenience of such as stand in need of farther direction, we will here set down those prayers that are proper to be said every day; nevertheless, such as are more devout, may beg the same thing of the saint in such terms and language as their devotion shall dictate, and may direct their prayer as they think fit: when many together perform the Novena, one of them may read the prayers, changing the singular number into the plural, and saying: *we desire, we beg, &c.* The others may repeat the prayer after him, or else only hear it with attention, inwardly desiring and begging that which is asked in it.

How much the devotion of this Novena daily spreads, is well known: on this account St. Francis had obtained favours for several persons, as they themselves testify. In the year 1688, it was performed at Madrid with extraordinary solemnity in the royal chapel of the palace, their Catholic Majesties being every day there present.

THE FIRST DAY OF THE NOVENA.

The person performing this devotion kneeling before the altar or the image of St. Francis Xaverius, shall lift up his heart to God, and profoundly humbling himself in spirit, and offering up all his prayers, thoughts, and words to his glory, in honor of the blessed Virgin Mary, St. Francis

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Xaverius, and all the angels and saints in heaven, he shall make the sign of the cross, and say the following prayer:

O Lord Jesus Christ! true God and Man, my Creator and Redeemer, for thy sake alone, and because I love thee above all things, I am sorry, from the bottom of my heart, for having offended thee; and I do firmly purpose never to fall into sin again, to shun all occasions of offending thee, to confess my sins, and perform the penance that shall be enjoined me, and to make restitution and satisfaction wherever it shall be due from me. For the love of thee I forgive all my enemies: to thee I offer up my life, actions, and sufferings, in satisfaction for my sins; and since I humbly beg it of thee, I trust in thy goodness and infinite mercy, that thou wilt forgive me them, through the merits of thy precious blood and passion, and wilt give me grace to amend my life, and to persevere in thy service unto my death. Amen.

Most glorious St. Francis Xaverius! apostle of the Indies, if it be for the glory of God and to thy honour, that I obtain what I desire and beg, by performing this Novena; obtain for me this grace of our Lord; if not, guide my petition, and beg of our Lord for me, that which is most proper for his glory, and the benefit of my soul.

O God and Lord of the angels! whom thou dost intrust with the guardianship of men; I make thee an offering of all the merits of these heavenly spirits, and of those of thy servant, St. Francis Xaverius, who was called an angel for his purity; and because he preserved men from many spiritual and corporal dangers. I beseech thee, grant me that purity of soul and body.

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which thou didst confer on this thy holy apostle, and that particular grace which I beg in this Novena, to thy greater honor and glory. Amen.

[Here say thrice the Lord's Prayer, and three Hail Marys, and then the following Prayer to St. Francis Xaverius.]

Most holy Father, St. Francis Xaverius! who receivest thy praises from the mouths of innocent children: I most humbly implore thy bountiful charity, for the sake of the most precious blood of Jesus, and of the immaculate conception of our blessed Lady, Mother of God; to the end thou mayest obtain of God's infinite goodness, that, at the approach of my last hour, my heart may be separated and withdrawn from all worldly thoughts and distractions, and be fixed in the most ardent love of him, and a vehement desire of a happy eternity; so that laying aside the multiplicity of earthly things which hitherto have perplexed me, I may most diligently seek and perfectly find that one thing which is necessary, that is, to die and rest in peace under the protection of the most holy Virgin Mary, in the wounds of Jesus her most blessed Son, in the sweet embraces of my God, and in thy presence, great saint! through whose intercession I hope to obtain this mercy. But, whilst it shall please the Divine Providence to preserve my life, I beseech thee, my most loving protector, and most affectionate father, to obtain for me of his divine Majesty, that I may live, as I should wish to have lived at the hour of my death, ever imitating thy virtues, and fulfilling the most holy will of God; that so my temporal death may be to me a passage into life everlasting; I also beseech thee to obtain for me that which I ask, in this

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Novena, if it be for the glory of God and the good of my soul. Amen.

In the next place, you are to ask of St. Francis Xaverius the particular favour you desire to obtain, heightening as much as possible, your confidence in him, with such words as your affectionate thoughts shall suggest, or with such aspirations as your devotion shall dictate.

Then the more to please this holy apostle, in imitation of him, say that prayer which he himself composed, and used to say every day for the conversion of infidels, which is as follows:

Eternal God! Creator of all things, remember that thou alone didst create the souls of Infidels, framing them to thy own image and likeness: behold, O Lord! how, to thy dishonor, hell is daily replenished with them: remember, O Lord! thy only Son Jesus Christ who suffered for them, most bountifully shedding his precious blood: suffer not, O Lord! thy Son and our Lord to be any longer despised by infidels; but rather, being appeased by the intreaties and prayers of thy elect, the saints, and of the church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and forgetting their idolatry and infidelity, cause them also to know him whom thou didst send, Jesus Christ thy Son our Lord, who is our health, life, and resurrection, through whom we are made free and saved, to whom be all glory for ever. Amen.

[Then conclude with the Prayer proper to this Saint.]

Antiph. Well fare thee, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy Lord.

V. Our Lord hath guided the just man by right ways.

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R. And hath showed him the kingdom of God.

The Prayer.—O God! who wast pleased to reduce to the bosom of thy church the nations of the Indies, through the preaching and miracles of St. Francis Xaverius, mercifully grant us, that we may imitate his virtues, whose glorious merits we hold in veneration, through Jesus Christ our Lord. Amen.

A COMMEMORATION OF ST. IGNATIUS OF LOYOLA.

Antiph. This man, despising the world, and triumphing over earthly things, heaped up riches in heaven by word and work.

V. The Lord loved and adorned him.

R. A garment of glory he hath put on him.

The Prayer.—O God! who for the propagation of the greater glory of thy name, hast, by blessed Ignatius, strengthened the church militant with new auxiliaries, graciously vouchsafe, that we, by his assistance and imitation, solicitously combating upon earth, may obtain with him an everlasting crown in heaven.

A COMMEMORATION OF SAINT PATRICK THE APOSTLE OF IRELAND.

Antiph. Well fare thee, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things, saith the Lord.

V. Thou art a Priest for ever; according to the order of Melchisedech.

The Prayer.—O God, who wast pleased to send blessed Patrick, thy Bishop and Confessor, to preach thy glory to the Gentiles; grant that by his merits and intercession, we may, through

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thy grace, be enabled to keep thy commandments, through our Lord. Amen.

THE SECOND DAY.

Lord Jesus Christ, true God and Man, &c., *as before on the first day.*

Most glorious St. Francis Xaverius, &c., *as on the first day, and so on all the following days.*

A PRAYER FOR THIS DAY.

Lord God of the archangels! whom thou dost intrust with the most weighty concerns of thy glory, and the benefit of men; I offer up to thee the merits of these most diligent spirits, and those of thy great servant, St. Francis Xaverius, whom thou madest the minister of thy glory, and to whom thou recommendest the spiritual welfare of innumerable souls. I beseech thee, grant that I may perform those duties, which thy most holy and divine will hath imposed upon me, also that I may obtain that particular grace which I beg of thee in this Novena, to thy greater honor and glory. Amen.

THE THIRD DAY.

Lord God of the Principalities! who according to the disposition of thy divine will, by means of angels and archangels, take care of the welfare of mankind, enlightening, instructing, and governing them; I offer up to thee the merits of those most zealous spirits, and those of thy servant, St. Francis Xaverius, who enlightened and converted many kingdoms and provinces, and in them innumerable souls, not only by himself, but by his disciples and followers, instructing, teaching, and commanding. I beseech thee grant

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me the zeal of this holy apostle, and the particular petition I tender in this Novena, to thy honor and glory. Amen.

THE FOURTH DAY.

Lord God of the Powers! who have a special prerogative to curb the infernal spirits: I offer up to thee the merits of these most potent spirits, and those of thy servant, St. Francis Xaverius, to whom thou gavest singular power of expelling devils from bodies and souls. I beseech thee, grant me the grace to overcome all the temptations of the devil, and that which I beg of thee in this Novena, to thy greater honor and glory. Amen.

THE FIFTH DAY.

Lord God of the Virtues! by whose means thou workest miracles and prodigies peculiar to thy sovereign power: I offer up to thee the merits of these most stupendous spirits, and those of thy servant, St. Francis Xaverius, whom thou madest a new Thaumaturgus, or worker of prodigious miracles, renewing in him the signs and wonders of the blessed apostles, that he might discover the gospel to new nations. I beseech thee grant me that power of humility, wherewith St. Francis Xaverius, amidst so many miracles, sought thy glory, and not his own honor, as also that which I beg in this Novena, to thy greater honor and glory. Amen.

THE SIXTH DAY.

Lord God of the Dominations! which preside over all inferior spirits as ministers of thy provi-

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dence and who submit themselves to thy will, being ever ready to fulfil it: I offer up to thee the merits of these excellent spirits, and those of St. Francis Xaverius, who, though superior to many, yet humbly submitted himself to all superiors, in them acknowledging thy Majesty, and readily fulfilling their commands. I beseech thee, grant me a ready and perfect obedience to all my superiors, and that special petition which I make in this Novena, to thy greater honor and glory. Amen.

THE SEVENTH DAY.

Lord God of the Thrones! on whom thou reposest as on the seat of thy glory and chair of thy Majesty: I offer up to thee the merits of these supreme spirits, and those of St. Francis Xaverius, that throne of thy glory, that vessel of election, to convey thy name to new nations, who denied himself to himself and to all worldly things, casting them out of his heart, that thou alone might possess it. I beseech thee, grant that I may despise all worldly things, and rest in thee alone: grant me also the petition I make in this Novena, to thy greater honor and glory. Amen.

THE EIGHTH DAY.

Lord God of the Cherubim! who are adorned with perfect wisdom: I offer up to thee the merit of these most knowing spirits, and those of thy servant, St. Francis Xaverius, whom thou didst grace with supereminent wisdom, and to whom thou didst reveal most profound secrets,

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Heureux celui qui s'est tellement dénué de tout pendant la vie, que la mort ne peut rien lui enlever, sinon les misères de ce monde !

Vous le savez, ô mon DIEU ! unique objet de mes désirs, je n'ai qu'un regret en quittant la terre, celui d'y laisser encore des âmes à conquérir à votre amour !...

PRIÈRE POUR LES PÉCHEURS ET POUR LES INFIDÈLES.

Ah ! mon divin Jésus, si les malheureux qui vous ignorent connaissaient vos ineffables douceurs ! Si je pouvais, par mon amour, mes adorations et mes sacrifices, satisfaire pour les ingrats qui vous outragent, et obtenir la lumière aux nations infortunées assises à l'ombre de la mort, que je m'estimerais heureux, quand il faudrait souffrir jusqu'au dernier jour du monde !... Je ne suis qu'un misérable pecheur, mais tout mon cœur est à vous, et je voudrais pouvoir vous donner tous les cœurs qui vous offensent... Faites taire les passions qui les aveuglent, dissipez les ténèbres qui les enveloppent, et attirez-les tous à vous !

Ainsi soit-il.

PRAT. — S'enrôler dans l'association de la Propagation de la foi et de la Sainte-Enfance pour contribuer à sauver les âmes.

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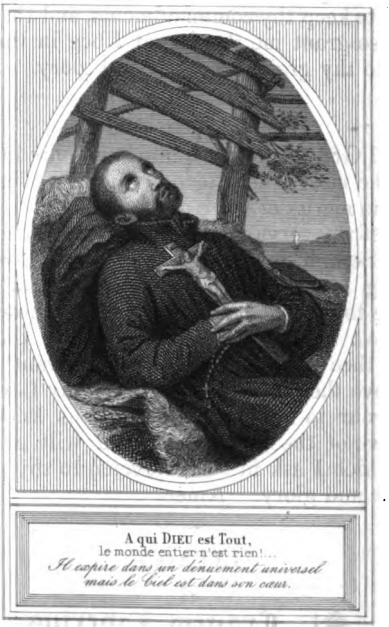
Saint François Xavier



A qui DIEU est Tout,
le monde entier n'est rien!...
Il expire dans un dénuement universel
mais le Ciel est dans son cœur.

Paris chez Letaille éditeur Rue [illegible]

Pl. 116.

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that he might teach thy law to many people and nations. I beseech thee, grant that I may learn to fear and please thee, which is true wisdom, and that by word and example I may teach others to keep thy commandments, and that thou wilt also grant me the favour I beg in this Novena, to thy greater honour and glory. Amen.

THE NINTH DAY.

Lord God of the Seraphim! who are inflamed with the most ardent love of thee: I offer up to thee the merits of these most fervent spirits, and those of thy servant, St. Francis Xaverius, who like a Seraph, was inflamed with thy love, conquering innumerable hardships and dangers of his life to please thee, and to make those know and love thee, who before offended thee and knew thee not. I beseech thee, grant that I may love thee, my only God and my Lord, and endeavour to bring all men to the knowledge and love of thee, also that thou wilt grant me that which I ask in this Novena, to thy greater honour and glory. Amen.

LITANY
OF
St. Francis Xaverius.

Lord, have mercy on us. Christ, have mercy on us.
Lord, have mercy on us. Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, *Have mercy on us.*
God, the Son, Redeemer of the world, *Have mercy on us.*

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God, the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

Holy Mary,
Holy Father Ignatius,
St. Francis Xaverius, most worthy son of St. Ignatius,
St. Francis Xaverius, apostle of the Indies,
St. Francis Xaverius, evangelizing peace,
St. Francis Xaverius, evangelizing all good,
Vessel of election, carrying the name of Jesus before the Gentiles,
Vessel, full of divine grace,
Firmament of the Oriental church,
Defender of the faith,
Enemy of infidelity,
Preacher of evangelical truth,
Destroyer of Idols,
Chosen instrument of the eternal Father, for the propagation of divine glory,
Faithful follower and companion of Jesus Christ,
Trumpet of the Holy Ghost,
Pillar of the Church of God,
Light of Infidels,
Master of the faithful,
Mirror of true piety,
Guide in the way of virtue and perfection,
Pattern of apostolical spirit and sanctity,
Light of the blind,
Curer of the lame,
Helper of those that suffer shipwreck,
Health of the sick,
Protector in time of plague, famine and war,
From whom the devils fly,
Life of the dead,

Pray for us.

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Whose power the sea and tempests obey,
Whose command the sea and all elements reverence,
Wonderful worker of miracles,
Refuge of the miserable,
Comfort of the afflicted,
Splendor of the east,
Tabernacle of incorruption,
Treasure of divine love,
Glory of the society of Jesus,
Xaverius, most poor,
Xaverius, most chaste,
Xaverius, most obedient,
Xaverius, most humble,
Xaverius, most desirous of the cross and labours of Christ,
Xaverius, most vigilant in the safety of your neighbour,
Xaverius, most zealous of God's glory, and the good of souls,
Angel in life and manners,
Patriarch in affection, and care of God's people,
Prophet in gift and spirit,
Apostle in dignity and merit,
Doctor of Gentiles in all sorts of languages,
Martyr in desiring to die for Christ,
Confessor in virtue and profession of life,
Virgin in body and mind,
In whom we reverence, through the divine goodness, the merits of all saints,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us graciously, O Lord.*

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Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us. Our Father, &c.

V. Pray for us, St. Francis Xaverius.

R. That we may be made worthy of the promises of Christ.

Let us Pray.—Lord God! who has vouchsafed, by the preaching and miracles of St. Francis Xaverius, to join unto thy Church the countries of the Indies, grant propitiously, we beseech thee, that reverencing his glorious merits, we may also imitate his example, through Christ our Lord. Amen.

BONA MORS.

Open, O Lord, our mouths, to bless your holy name, cleanse our hearts from all vain and distracting thoughts, enlighten our understandings, inflame our wills, that we may worthily perform this holy exercise with attention and devotion, and may deserve to be heard in the presence of your Divine Majesty, who with the Father and the Holy Ghost, livest and reignest, one God, world without end. R. Amen.

Omnipotent and most merciful Creator, who to refresh your thirsty people in the desert, commanded streams of water from the hardest rocks, draw, we beseech you, from our dry eyes, and stony hearts, desired tears of perfect compunction, that we may utterly detest all sin, and only thirst after the happy and glorious vision of you,

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our God, the Father, the Son, and the Holy Ghost. R. Amen.

AN ACT OF CONTRITION.

My dear Lord Jesus Christ, Redeemer of the world! behold, prostrate at your feet, the most unhappy, and most ungrateful creature on the face of the earth. My God I have offended you most grievously, in thoughts, words, and deeds. My heinous crimes fixed you to the bloody cross. To rescue me from eternal damnation, you agonized three hours on Mount Calvary. But, oh! how much am I displeased with myself! how I grieve for having offended you, O God of infinite goodness, of infinite charity! I stand astonished and confounded at your incomprehensible patience, in supporting the most provoking wretch that breathes. From the very bottom of my heart, I detest all my sins; and because I love you, and will love you above all things created, I steadfastly purpose, by your holy grace, never to offend you more, and to die a thousand deaths rather than commit one mortal sin. R. Amen.

THE STATIONS OF THE SACRED PASSION.

O most sweet Jesus! praying to the Father in the garden, sorrowful even unto death, and sweating in the agony of grief, have mercy on us.

℟. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! delivered by the traitor's kiss into the hands of your enemies, seized, and bound like a thief, and abandoned by your disciples, have mercy on us.

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R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! by the unjust verdict of the Jews, found guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by impious Herod, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! stripped of your garments, and most inhumanly scourged at the pillar, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in derision with a purple garment, and infinite other ways scorned and reviled, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! reputed more criminal than Barrabas the murderer, rejected by the Jews, and condemned to the ignominious death of the cross, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! hanging between two thieves, derided, blasphemed, made to taste vinegar and gall, and enduring most horrible torments from the sixth to the ninth hour, have mercy on us.

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R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! dead upon the cross, and wounded in your side with a spear, in your holy mother's presence, whence issued forth water and blood, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! taken down from the cross, and bathed with the tears of your most sorrowful mother, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! torn and bruised all over your body, bearing the sacred marks of your five most precious wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. He truly bore our sorrows.

R. And he carried our grief.

Let us Pray.—O God, who for the redemption of the world, vouchsafed to be born, to be circumcised, to be rejected by the Jews, betrayed with a kiss, to be bound like a malefactor, and like an innocent lamb to be led to slaughter; to be ignominiously brought before Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of your clothes, fastened to the cross, placed between two thieves, to have vinegar and gall given you to drink, to have your side pierced through with a spear. You, O Lord, by these most grievous pains, which I though unworthy do

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commemorate, and by your most sacred death and passion, free me from the pains of hell, and conduct me whither your mercy did conduct the good thief crucified with you, who together with the Father and the Holy Ghost, livest and reignest for ever. R. Amen.

DEVOUT ADDRESSES TO THE FIVE WOUNDS OF OUR SAVIOUR.

Let us adore the Five most sacred Wounds of Christ our Lord, and each one in particular, with a most assured confidence in his passion and death, offered for us to his eternal Father, with a most firm hope, by the communication of his merits and co-operation of his grace, to obtain remission of our sins, and life everlasting; with a most deep sense of grief for our offences and ingratitude against his infinite goodness, whom, for the time to come, we will sincerely love above all things for his own sake; with a most firm purpose, for the future, of avoiding all kinds of sins, and their respective occasions. We will also condole with the most holy Mother of Christ, whose soul was pierced with the sword of grief, standing under the cross of her beloved Son; and likewise, we will praise and magnify the most blessed Trinity, for so great and incomprehensible a benefit:

TO THE WOUND OF THE LEFT FOOT.

My Lord Jesus Christ! I humbly adore the most sacred wound of your left foot; I render you thanks for that cruel pain suffered with so great love and charity; I feelingly compassionate your torments, and the excessive grief of

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your most afflicted Mother; I humbly beg pardon for all my sins, which I lament more than all imaginable evils, because offending you, O infinite Goodness! and I resolve never more to sin. O bring with me all sinners to a true conversion, and give them light to discover the heinousness, the enormity, and brutality of a mortal crime.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Hail, Mary, full of grace, our Lord is with thee; blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus: holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

TO THE WOUND OF THE RIGHT FOOT.

My Lord Jesus Christ! I humbly adore the most sacred wound of your right foot. I render you thanks for that cruel pain suffered with so great love and charity; I feelingly compassionate your torments, and the excessive grief of your most afflicted Mother. I supplicate that you will grant me strength against all temptations, and prompt obedience in the execution of your divine will. Comfort, my Jesus! all poor,

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miserable, afflicted, tempted, and persecuted persons. Most just Judge! govern those who administer justice, and assist all labourers in the care of souls, whether amongst Christians or infidels.

Our Father, &c., Hail Mary, &c.
Glory be to the Father, &c.

TO THE WOUND OF THE LEFT HAND.

My Lord Jesus Christ! I humbly adore the most sacred wound of your left hand. I render you thanks for that cruel pain suffered with so great love and charity, I feelingly compassionate your torments, and the excessive grief of your most afflicted Mother. By them I petition you will deliver me from the pains of hell, and grant me patience and conformity to your blessed pleasure in all contrarieties of this present life. I offer unto you all my exterior and interior sufferings, in satisfaction for my sins, so often deserving eternal torments. I beg you will pardon all my enemies, and others ill-affected towards me; bless, O Lord, the sick with patience and health; support with your assisting grace all those in agonies, that they may not perish.

Our Father, &c., Hail Mary, &c.
Glory be to the Father, &c.

TO THE WOUND OF THE RIGHT HAND.

My Lord Jesus Christ! I humbly adore the most sacred wound of your right hand. I render you thanks for that cruel pain, suffered with so great love and charity. I feelingly compassionate your torments, and the excessive grief of your most afflicted Mother. I supplicate you

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will grant me a firm and resolute will in all things relating to my salvation. Bless me with final perseverance in grace, to secure the enjoyment of that glory which was purchased with the price of your most precious blood. Grant, also, my Jesus! speedy peace and repose to the souls in purgatory; cause your holy servants in this world to make daily progress in perfection, especially those who are of this confraternity.

Our Father, &c., Hail Mary, &c.

Glory be to the Father, &c.

TO THE WOUND IN HIS SACRED SIDE.

My Lord Jesus Christ! I humbly adore the most sacred wound in your blessed side, rendering thanks for the immense love manifested towards us, at the opening of your inflamed heart; I feelingly condole the affront and the excessive grief of your most afflicted Mother. Grant me pure love and perfect charity, that loving you above all things, and all things in you, my miserable soul, by the assistance of your holy grace may be worthy to breathe out in the sacred wound in your blessed side. I humbly beg, dear Jesus! you will protect your holy Catholic Church, direct your governing Vicar upon earth, all ecclesiastical orders and secular persons, who are instrumental in bringing souls to do their duty. Preserve in your happy service all Christian kings and princes. Reduce into the way of salvation all those that are gone astray, whether through malice or ignorance. Bring under your sweet yoke all infidels, heretics, and other enemies of your holy name.

Our Father, &c., Hail, Mary, &c.

Glory be to the Father, &c.

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Let us pray.—O Lord Jesus Christ! God of my heart; by those five wounds which the love of us inflicted on you, succour your servants whom you have redeemed with your precious blood. R. Amen.

Most merciful Redeemer, I humbly beseech you, by those inexplicable torments, and the immense grief which you were pleased to suffer for me, a contemptible creature, especially when your divine soul was bitterly separated from your blessed body, that you will secure my poor soul at the final separation, and comfort me then as you did the good thief; saying, that "I shall be with you in Paradise." R. Amen.

Let us have recourse to the ever immaculate Virgin, mother of God, beseeching her to protect us under the shadow of her wings, until the wrath of God be appeased; that she will obtain for us true contrition and perseverance in the holy grace of her blessed Son. We will also petition for what each one here present stands in need of, according to his spiritual or temporal necessities, to the greater glory of God. To merit these favours, we will pray in union of that more than seraphical love, wherewith the dolorous Mother stood under the cross of bleeding Jesus.

Stabat Mater Dolorosa.

Under the world's redeeming rood,
The most afflicted mother stood,
Mingling her tears with her Son's blood.

As that stream'd down from every part
Of all his wounds she felt the smart,
What pierced his body pierc'd her heart.

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Who can with tearless eyes look on,
When such a Mother, such a Son,
Wounded and gasping, does bemoan?

Oh! worse than Jewish hearts that could
Unmov'd behold the double flood,
Of Mary's tears, of Jesus' blood.

Alas! our sins, they were not his,
In this atoning sacrifice,
For which he bleeds, for which he dies.

When graves did open, rocks were rent,
When nature and each element,
His torments and her grief resent:

Shall man, the cause of all his pain,
And all his grief—shall sinful man
Alone, insensible remain?

Ah! pious Mother teach my heart,
Of sighs and tears the holy art,
And in thy grief to bear a part.

That sword of grief which did pass thro'
Thy very soul, oh! may it now,
One kind wound on my heart bestow.

Great Queen of Sorrows, in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

To heal the leprosy of sin,
We must the cure with tears begin:
All flesh corrupt without their brine.

Refuge of sinners, grant that we
May tread thy steps, and let it be
Our sorrow not to grieve with thee.

Oh! may the wounds of thy dear Son,
Our contrite hearts possess alone,
And all terrene affections drown.

These wounds that now the stars outshine:
Those furnaces of love divine,
May they our drossy souls refine:

And on them such impression make,
That we of suffering, for his sake,
May joyfully our portion take.

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Let us his proper badge put on;
Let's glory in his cross alone,
By which he marks us for his own.

That when the dreadful trial come,
For every man to hear his doom,
On his right hand we may find room.

Oh! hear us, Mary! Jesus hear!
Our humble prayers secure our fear,
When thou in judgment shalt appear.

Now give us sorrow, give us love,
That so prepar'd we may remove,
When called to the blessed world above.—*Amen.*

V. The sword of sorrow has pierced thy soul.

R. That out of many hearts, cogitations may be revealed.

Let us pray.—We beseech thee, O Lord Jesus Christ, that the blessed Virgin Mary may intercede for us with thy clemency, both now and at the hour of our death, who at the hour of thy passion had her most holy soul run through with the sword of sorrow; who livest and reignest with the Father and the Holy Ghost, one God, world without end. R. Amen.

Let us say three Our Fathers, and three Hail Marys in memory of the three hours our dear Redeemer hung upon the cross, for the souls of the faithful departed of this congregation.

Our Father, &c., Hail, Mary, &c.

Let us also say one Our Father, and one Hail Mary, for such as are in the lamentable state of mortal sin.—Our Father, &c. Hail, Mary, &c.

Let us likewise say one Our Father, and one Hail, Mary, for him [or her] of this congregation, that is to die next, that the party may be prepared, and depart happily fortified with the holy Sacraments of the Church.—Our Father, &c. Hail, Mary, &c.

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Let us dispose ourselves by acts of perfect contrition, and pure love of God, to receive worthily the benediction of our Lord and Saviour, in the adorable Sacrament of the altar.

Merciful Redeemer! and holy God of infinite patience! great is my confusion to appear in your divine presence, having so frequently postponed you, the omnipotent Creator of the universe, to vile and contemptible creatures. I, miserable worm of the earth, do utterly detest my horrid confidence of sinning in your most pure sight; I own myself a notorious criminal, and I plead guilty at the bar of your dread tribunal. You might have been glorified in your justice, by striking me suddenly dead, and condemning me to eternal flames, for base indignities put upon you: but you were pleased to be glorified in the high prerogative of your mercy, in calling me back to repentance. I abhor all my crimes of thought, word, and deed, not for the hope of reward or fear of punishment, but for your own sake, and because you infinitely abominate them. Oh! my God of majesty and mercy! look upon those sacred marks in your hands, feet, and side, which you still retain in your glorified body, to plead my pardon. By that tender love which induced you to create, redeem, and sanctify me, unite the abyss of your merits to the abyss of my misery. I declare before your throne, and the whole court of heaven, that I freely choose to drop down dead here upon my knees rather than to live any longer to rob you of due honour, by one mortal sin. My heart was created for you, and I love you more than myself. Every respiration

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coming from me, especially the last, when I breathe out my soul, shall be an irrevocable protestation of my pure and sincere love of your divine Majesty. Sweet Saviour of perishing mankind! that openest your hand and fillest every creature with benediction, give me now such a blessing, as you bestowed on your beloved disciples, when ascending in triumph from Mount Olivet, that I may live and die in this happy disposition. R. Amen.

TANTUM ERGO SACRAMENTUM.

Let's then adore this Sacrament,
With hearts and knees most humbly bent;
Old forms and types away must pass,
And to their substance now give place:
And where our senses lead astray,
A lively faith must show the way.
Let us thanksgiving hymns intone,
To God the Father and the Son,
And to the Holy Ghost that sprung
From both, let equal praise be sung. Amen.

V. Thou hast given them bread from heaven.
R. Containing all delectation.

Let us Pray.—O God! who in this admirable Sacrament has left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that we may continually feel in our souls the fruit of our redemption. Who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

O Lord Jesus Christ, who at the sixth hour, to redeem the world, wert nailed to the cross, and pouredst forth thy precious blood for re-

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mission of our sins; we humbly pray, that after our death we may joyfully enter the gates of Paradise. Amen.

[The Exercise terminates with the Benediction.]

THE ADMISSION PRAYER TO JESUS CHRIST.

Jesus, my God and Saviour, sacrificed on the altar of the cross for the redemption of mankind; I [*N.*] though most unworthy, yet confiding in your infinite mercy, and moved by an earnest desire and tender devotion towards your adorable sufferings and life-giving death, do dedicate myself as a perpetual offering to your divine Majesty, in the pious associations of your painful agony, and your blessed Mother grieving under the cross. I most humbly beseech you by your bitter passion, and the dolorous separation of your divine soul from your sacred body, that I may never depart from you by deadly sin. Be pleased likewise to grant me the favour, that I and all the associates, both now and at the hour of our death, may obtain full remission of our sins, and, being fortified with the Sacraments of your holy Church, may with you and by you, triumph over the devil and death. Amen.

ACT OF THANKSGIVING.

Sweet Saviour, I thank thee for the institution of this holy Sacrament, and for all the graces I have received through the same.

ACT OF LOVE.

Sweet Saviour, I love thee with all my heart, in acknowledgment of the boundless love thou expressest for me upon the altar.

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ACT OF REPARATION.

Sweet Jesus, I most humbly beg pardon of thee for all the injuries which thou hast received from me, and the rest of mankind, in this mystery of thy love. O that it were in my power to repair them by the effusion of my blood.

TO ST. JOSEPH.

Glorious St. Joseph, who was so happy as to quit the earth in the divine arms of Jesus your God, and Mary your immaculate Spouse, come, I beseech you, to succour me, and all associates, both now and when dreadful death shall terminate our temporal lives. Beg for us, that dying to the world and ourselves, we may live wholly to Christ, and when the happy hour of our dissolution draws near, defend us from the furious attacks of the infernal enemy; that being secured from all sin, we may breathe out our souls joyfully with our lips upon the cross. Amen.

ADVERTISEMENT.

Our most holy Father, Pope Clement XIV., embracing with his paternal charity all the faithful of Christ who dwell amongst heretics and infidels, and intending to promote amongst them the most pious and wholesome use of making very frequent Acts of the Theological Virtues of *Faith*, *Hope*, and *Charity*, has been pleased to grant, April 5th, 1772, an Indulgence of seven years, of as many *Quadragenæ* or forty days, to every one of the faithful of Christ, above mentioned, for every time, when being disposed, at least by contrition of heart, he shall attentively and devoutly recite the said acts; which grant is to stand good for all future times.

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ACTS OF FAITH, HOPE, AND CHARITY,

Recommended to the frequent use of the Faithful living amongst Heretics and Infidels.

A PRAYER TO BE SAID BEFORE THESE ACTS.

O Almighty and eternal God, grant unto us an increase of faith, hope, and charity. And that we may obtain what thou hast promised, make us love what thou commandest, through Christ our Lord. Amen.

AN ACT OF CONTRITION.

O my God! I am heartily sorry for having offended thee; and I detest my sins most sincerely, because they are displeasing to thee, my God, whom I should have never ceased to adore and love. I now firmly purpose, by the assistance of thy holy grace, never more to offend thee; and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin.

AN ACT OF FAITH.

O my God! I firmly believe that thou art one only God, the Creator and Sovereign Lord of Heaven and Earth, infinitely great, infinitely good, and infinitely perfect. I firmly believe that in thee, one only God, there are three Divine Persons, really distinct and in all things equal, the Father, and the Son, and the Holy Ghost. I firmly believe that God the Son, the Second Person of the most holy Trinity, became man; that he was conceived by the Holy Ghost, and born of the Virgin Mary; that he suffered and died on the cross to redeem and save us; that he arose on the third day from the dead; that he

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ascended into heaven; and sitteth at the right hand of the Father, *always living to make intercession for us*; that he will come at the end of the world to judge mankind, and render to every one according to his works; that he will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these, and all other Articles which the Holy Roman Catholic Church proposes to our belief, because thou, my God, the Infallible truth, hast revealed them; and thou hast commanded us *to hear the Church*, which is *the Pillar and the Ground of Truth*. In this Faith I am firmly resolved, through thy holy grace, to live and die.

AN ACT OF HOPE.

O my God! who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments; relying on thy power which is infinite, thy mercies which are over all thy works, and thy promises, to which thou art always faithful, I confidently hope to obtain the pardon of my past sins, which I now detest; grace to serve thee faithfully in this life, by doing the good works thou hast commanded; and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

AN ACT OF CHARITY.

O my God! my Creator! my Redeemer! my Sovereign Good! whose boundless charity to me has been unceasing, and whose infinite perfections adoring angels behold with unspeakable delight, I love thee with my whole heart and

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soul, and above all things; and for thy sake I love my neighbour as myself. O teach me, my gracious God, to love thee daily more and more; and mercifully grant, that having loved thee on earth, I may love and enjoy thee for ever in heaven.

THE METHOD OF SAYING THE ROSARY OF OUR BLESSED LADY,

As it was ordered by Pope Pius V. of the Order of Preachers; and as it was said in her Majesty's Chapel at St. James's.

AN ADVERTISEMENT CONCERNING THE FOLLOWING METHOD OF SAYING THE ROSARY.

The devotion of the Rosary (so called, because it is, as it were, a *Chaplet of Spiritual Roses;* that is, of most sweet and devout prayers,) was first revealed by the B. Virgin to St. Dominick, the Father and founder of the holy Order of Preachers, as a devotion most efficacious for obtaining all favours from God, and averting all evils from ourselves. It consisteth of fifteen Pater Noster, and an hundred and fifty Ave Maria; and is divided into three parts, whereof each containeth in it five Decades, that is, five Pater Noster, and fifty Ave Maria.

To each of these decades, in the following method, is assigned one of the principal mysteries of the life of our Saviour, or his blessed Mother, as matter of meditation, wherein the mind is to exercise itself while it prays, therefore is prefixed at the beginning of each Decade.

The mysteries, also in number fifteen, are divided into three parts of the Rosary; that is, into five joyful mysteries for the first part of the Rosary, five sorrowful for the second, and five glorious for the third.

Now the use of the following method or manner of saying the Rosary, consisteth in a devout application or attention of the mind to the mystery assigned when the decade is being said and raising corresponding affections in the will, such as the devotion and necessity of each one shall suggest: for example, in the first part of joy and thanksgiving for the coming of our Redeemer, and the great work of our redemption. In the second, of compassion for the

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suffering of our Lord, and contrition for our sins, which were the occasion of them. In the third, of exaltation of the glory of our Saviour and his blessed Mother, and hope through the merits of his passion, and her intercession, to be made partakers of glory with them.

He that shall say the Rosary with this attention of mind and affection of will, shall undoubtedly give much glory to God, and reap much benefit to his own soul; which was the intention of Pope Pius V. (a most pious son of St. Dominick) in ordering, as is the endeavour at present of one of the meanest among the sons of so glorious a Father, in publishing the Meditations and Prayers as they are set down in the following method.

THE JOYFUL MYSTERIES,

For Mondays and Thursdays throughout the year, and Sundays in Advent, and after Epiphany till Lent.

THE FIRST MYSTERY.

The Meditation.—Let us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady with the title of "*Full of Grace,*" and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Then say, Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O holy Mary, Queen of Virgins, through the most high mystery of the incarnation of thy beloved Son our Lord Jesus Christ, by means of which the work of our salvation was so happily begun, obtain for us, by thine intercession, light to be sensible of so great a benefit, which he hath bestowed upon us; vouchsafing thereby to make himself our brother, and thee, his only beloved Mother, our mother also.

THE SECOND MYSTERY.

The Meditation.—Let us contemplate in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin, St.

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Elizabeth, had conceived, went with haste into the mountains of Judea, to visit her, and remained with her three months.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O holy Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thine intercession, that our hearts may be visited by thy most holy Son, that being free from all sin, we may praise and give him thanks for ever. Amen.

THE THIRD MYSTERY.

The Meditation.—Let us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, *brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger*, because there was no room for him in the inns at Bethlehem.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O most pure Mother of God, by thy virginal and most joyful delivery, in which thou gavest unto the world thine only Son our Saviour, we beseech thee, obtain for us, by thine intercession, grace to lead so pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

THE FOURTH MYSTERY.

The Meditation.—Let us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented her child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

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Our Father, &c. [*once.*]
Hail, Mary, &c. [*ten times.*]

The Prayer.—O holy Virgin, most admirable mistress, and pattern of obedience, who didst present in the temple the Lord of the temple, obtain for us of thy beloved son, that, with holy Simeon, and devout Anna, we may praise and glorify him for ever. Amen.

THE FIFTH MYSTERY.

The Meditation.—Let us contemplate in this mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, she sought him for the space of three days, and at length found him the fourth day in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years.

Our Father, &c. [*once.*]
Hail, Mary, &c. [*ten times.*]

The Prayer.—Most blessed Virgin, more than martyr in thy sufferings, and yet the comforter of such as are afflicted by that unspeakable joy wherewith thy soul was ravished, at finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him and to find him in the holy Catholic Church, that we may never be separated from him. Amen.

THE SALVE REGINA.

Hail! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished sons of Eve. To thee do we send up our sighs, mournings, and weeping, in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and

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after this our exile ended, show unto us the blessed fruit of thy womb, Jesus, O clement, O pious, O sweet Virgin Mary.

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.—Hear, O merciful God! the prayer of thy servants, that we, who meet together in the society of the most holy Rosary of the Blessed Virgin, Mother of God, by her intercession may, by thee, be delivered from the dangers that continually hang over us. Amen.

THE DOLOROUS, OR SORROWFUL MYSTERIES,

For Tuesdays and Fridays throughout the year, and the Sundays in Lent.

THE FIRST MYSTERY.

The Meditation.—Let us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the Garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—Most holy Virgin, more than martyr, by that ardent prayer which thy most beloved Son poured forth unto his Father in the Garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always and in all things conform and subject ourselves to the will of God. Amen.

THE SECOND MYSTERY.

The Meditation.—Let us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number

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of stripes they gave him being above five thousand. [As it was revealed to St. Bridget.]

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O Mother of God, overflowing fountain of patience, by those stripes thine only and most beloved Son vouchsafed to suffer for us, obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion which pierced thy most tender soul. Amen.

THE THIRD MYSTERY.

The Meditation.—Let us contemplate in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O Mother of our eternal Prince and King of Glory, by those sharp thorns wherewith his holy head was pierced, we beseech thee, that by thine intercession we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

THE FOURTH MYSTERY.

The Meditation.—Let us contemplate in this mystery, how our Lord Jesus Christ being sentenced to die, bore, with the most amazing patience, the cross which was laid upon him, for his greater torment and ignominy.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

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The Prayer.—O Holy Virgin, example of patience, by the most painful carrying the cross, on which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain of him for us, by thine intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

THE FIFTH MYSTERY.

The Meditation.—Let us contemplate in this mystery, how our Lord and Saviour Jesus Christ, having arrived at Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted mother.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O Holy Mary, mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion for his most bitter passion. And thou, O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. Amen.

Glory be to the Father, &c.

Hail, holy Queen, &c., with verse and prayer, as in p. 622.

THE GLORIOUS MYSTERIES,

For Wednesdays and Saturdays throughout the year, and Sundays after Easter until Advent.

FIRST MYSTERY.

The Meditation.—Let us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, *rose again the third day*, immortal and impassible.

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Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O glorious Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thine only Son, we beseech thee to obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

THE SECOND MYSTERY.

The Meditation.—Let us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy Mother, his holy Apostles and Disciples, to the great admiration of them all.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O Mother of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his Apostles, so vouchsafe most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing and thine, here on earth, and hereafter in heaven. Amen.

THE THIRD MYSTERY.

The Meditation.—Let us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent, as he had promised, the Holy Ghost upon the Apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

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Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O Sacred Virgin, Tabernacle of the Holy Ghost, we beseech thee, obtain by thine intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in the world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

THE FOURTH MYSTERY.

The Meditation.—Let us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, *and was by him assumed into Heaven*, accompanied by the holy angels.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

The Prayer.—O most prudent Virgin, who entering into the heavenly palace, didst fill the holy angels with joy, and men with hope, vouchsafe to intercede for us at the hour of death, that, free from the illusions and temptations of the devil, we may joyfully and successfully pass out of this temporal state to enjoy the happiness of eternal life. Amen.

THE FIFTH MYSTERY.

The Meditation.—Let us contemplate in this mystery, how the glorious Virgin Mary was, with great Jubilee and exultation of the whole court of heaven, and the particular glory of all the Saints, *crowned by her Son* with the brightest diadem of glory.

Our Father, &c. [*once.*]

Hail, Mary, &c. [*ten times.*]

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The Prayer.—O glorious Queen of all the heavenly citizens, we beseech thee to accept this *Rosary*, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that by thine intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, &c., with the verse and prayer, as in p. 622. And the Litany of the Blessed Virgin as follows:

THE LITANY OF

Our Blessed Lady of Loretto,

So called, because it is sung in the sacred Church of Loretto on all Saturdays in the year, and Feasts of the Blessed Virgin Mary.

Ant. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and Blessed Virgin.

Lord, have mercy on us.
Christ, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, *have mercy on us.*
God, the Son, Redeemer of the world, *have mercy on us.*
God, the Holy Ghost, *have mercy on us.*
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Most pure Mother,
Most chaste Mother,
} *Pray for us.*

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ELLE EST MA MÈRE!

Quand son Cœur s'ouvre à votre voix,
C'est ainsi, Dieu,

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J'ai pratiqué la vertu en sa présence...
Eccléс., 24.

Près de vous, bonne Marie,
Mes jours couleront en paix...

Sous vos yeux, Mère chérie,
Je ne pécherai jamais...

Je me cache à son ombre, je me nourris de ses fruits... ils sont délicieux à mon âme...

ELLE EST MA MÈRE !...

Je m'approche de son cœur, et elle me reçoit dans ses bras !.... Là je lui parle, et sa tendresse me répond... Je l'écoute, et sa voix touchante m'instruit... Je la regarde, et sa vertu m'éclaire... Je l'invoque, et sa bonté m'exauce... Je lui offre ma misère, et elle me donne ses richesses..... ELLE EST MA MÈRE !....

Si je suis faible, elle me soutient.... si je tombe, elle me relève... si l'orage de la tentation m'ébranle, elle est mon abri... si je combats, elle est ma force... si je prie, elle est ma voix... si je suis froid, elle me réchauffe.... si j'aime, elle me prête son cœur brûlant... ELLE EST MA MÈRE !...

Si je me donne à Jésus, elle m'y attache.... si je lui suis fidèle, elle est la gardienne de mes résolutions... si je vais au Ciel, elle m'y conduit... si je reçois un jour l'immortelle couronne, sa tendre sollicitude et son ineffable tendresse me l'auront obtenue !... ELLE EST MA MÈRE !...

Elle est mon Arche d'alliance
Où je trouve la sainteté...

Elle est ma robe d'innocence
Dont je couvre ma pauvreté !

(P. Montfort).

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Undefiled Mother,
Most amiable Mother,
Most admirable Mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Most venerable Virgin,
Most renowned Virgin,
Most powerful Virgin,
Most merciful Virgin,
Most faithful Virgin,
Mother of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comfortress of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,

Pray for us.

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Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Ant. We fly to your patronage, O sacred Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and Blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.—We beseech thee, O Lord, pour forth thy grace into our hearts, that we, who by the angel's message have known the incarnation of Christ thy Son, may, by his sacred passion and cross, be brought to the glory of his resurrection, through the same Christ, our Lord. Amen.

V. May the divine assistance remain always with us. R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

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COMPENDIUM

OF THE

VIRTUES OF THE MOST HOLY VIRGIN.

(From St. Ambrose, lib. 2. de Virgin.)

She was

1. A Virgin in body and mind,
2. Humble of heart,
3. Grave in her words,
4. Prudent in her counsels,
5. Given to labour,
6. Reserved in her discourses,
7. Fond of reading.

She was distinguished

8. In faith,
9. In modesty,
10. In piety,
11. In silence.

She never

12. Offended her parents,
13. Despised the little ones,
14. Derided the weak,
15. Rejected the poor.

She held it for a maxim

16. Not to love anything but God,
17. To live retired,
18. Not to molest any one,
19. To do good to all,
20. To respect persons advanced in age,
21. Not to envy her equals,
22. To fly vain glory,
23. To love virtue,
24. To follow, in everything, right reason.

She was a most clear mirror of gravity and modesty

25. In her walk,
26. In her speaking,
27. In her dealings,
28. In her looks,
29. In her actions.

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On the Name of Mary.

(Composed by the Rev. B. Rayment.)

Oh name of Mary, ever dear,
Under thy eye what can I fear?
I'll call on Mary day and night,
The name of Mary's my delight.
O sacred name dear to my mind,
In this sweet name my hope I find.
No name like Mary I admire:
The name of Mary gives me fire;
Then Mary let me sing thy name,
And sound aloud thy glorious fame,
Let my notes chime with those above,
And echo well this theme of love.
Then Mary I will ever praise,
To thee my heart and voice I'll raise,
To Mary I will sing and pray,
And beg her aid both night and day,
In doubts, perplexities, and fears,
'Midst sickness, pains, alarms, and tears.
The name of Mary is my balm,
The name of Mary speaks a calm;
And when life hastens to its close,
In Mary's name I'll find repose,
And when my tongue can't speak the name,
My heart shall yet repeat the same.

SUNDAY.

PRAYER OF ST. AUGUSTINE.

O adorable Trinity, Father, Son, and Holy Ghost, who possess the same essence and the same eternity: O! only and true God, who dwells in eternal and inaccessible light, and who, by your sovereign power, have created this vast universe that you govern with so much wisdom. O! Holy, Holy, Holy, the God of armies: O God, infinitely powerful, infinitely good, infinitely amiable; you to whom all glory and all praises are due, open to me the entrance to your justice

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and to your kingdom, and I will eternally sing your mercies. Behold me as a poor mendicant at your gate, O sovereign Father of the family, command that it be opened to me, you who have said, "Knock, and it shall be opened unto you," for I unceasingly knock by the ardour of my desires and by the abundance of my tears; my sighs and my groans are not concealed from you: turn not away from me the regards of your clemency, and in your wrath remove not from your servant. Listen to the cries of the soul who calls out to you, O Father of mercies, and extend your benevolent hand to draw me from the abyss of miseries into which my iniquities have plunged me.

Do not allow me to perish under your eyes, in the arms of your holy Church and in the wounds of her divine Spouse, but cause me to find salvation in your paternal bosom, that I may one day contemplate the riches of your immortal kingdom; that my eyes may see unveiled the splendour of your divine presence; that my heart may relish its delights, my lips for ever chant your praises, and my body and soul find in you their eternal felicity. Glory be to the power of the Father, glory be to the wisdom of the Son, glory be to the love of the Holy Ghost, now and for ever. Amen.

MONDAY.

Holy Spirit! eternal love of the Father and of the Son, be pleased to grant me the fruit of charity that may unite me to you by love; the fruit of joy, that may fill me with holy consolation; the fruit of peace, that may produce in

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me tranquillity of soul; the fruit of patience, to cause me to support humbly all that may contradict my peculiar taste; the fruit of benignity, to lead me to relieve the necessities of my neighbour; the fruit of goodness, to render me benevolent towards all; the fruit of longanimity, to prevent me from being wearied by any delay; the fruit of mildness, to calm within me every motion of anger, stop every murmur, repress every susceptibility in my relations with my neighbour; the fruit of faith, to engage me to believe, with firm security, in the word of God; the fruit of modesty, to regulate my exterior; the fruits of continence and chastity, to preserve my body in sanctity suitable to your temple, that with your assistance, having kept my heart pure on earth, I may merit in Jesus Christ, according to the words of the Gospel, to see my God for ever in the habitation of glory.

Descend on us, Spirit of wisdom, to cause us to know true happiness, and give us means to obtain it.

Descend on us, Spirit of understanding, to make us penetrate by your divine light the truths and mysteries of our holy religion.

Descend on us, Spirit of counsel, to enable us to discern, in occasions, what we should do to accomplish your divine will.

Descend on us, Spirit of fortitude, and attach us to God and to our duties, that nothing may ever be able to shake us.

Descend on us, Spirit of knowledge, that only can give us perfect knowledge of God and of ourselves; I demand of you that divine science which only is necessary; with all the ardour of

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my soul, I will unceasingly say to you, with St. Augustine, "my God, grant that I may know you and know myself."

Descend on us, Spirit of piety, to make us accomplish, with joy and facility, all that God commands, that by the unction of divine love we may find the yoke of the Lord truly sweet and light.

Descend on us, Spirit of the fear of the Lord, that we may carefully avoid all that can displease our celestial Father. Amen.

TUESDAY.

PROTESTATION TO THE ANGEL GUARDIAN TO PREPARE FOR DEATH,

(*By St. Charles Borromeo.*)

In the name of the most Holy Trinity, I [*N. N.*] a wretched sinner, protest in your presence, O my holy angel guardian, that I will die in the bosom of the Catholic, Apostolic, and Roman Church, in which all the saints have died since Jesus Christ, and out of which there is no salvation.

I also protest that I wish to quit this world, with full and entire confidence in the infinite mercy of God. Combat the enemies of my salvation, at that moment, O my holy angel, receive my soul when it quits my body, and after my death render my judge propitious, and his judgment favourable.

I demand from the bottom of my heart, the grace to participate in the infinite merits of Jesus Christ. I detest all the sins that I have had the misfortune to commit, in thought, word, or deed. I forgive all my enemies; I wish to

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die, pressing the cross to my heart, to denote that I ground my hope on the merits of him who sprinkled it with his blood.

I likewise protest, O my holy protector, that in my desire of going to Heaven I am disposed, with the assistance of grace, to suffer all that it shall please the justice of God to impose on me in this world, or in purgatory. Behold me ready to quit all, wealth, parents, friends, and that my body become the pasture of worms, hoping that this body will be one day reunited to my soul, to live for ever the life of glory.

I protest, in fine, O my faithful and vigilant conductor, that I make you my interpreter and pledge with God, during time, and for the moment of my death; then say to Jesus Christ, my Saviour, what perhaps I shall be unable to express, that I humbly believe all that the Church believes; that I detest all my sins, solely because they displease him; that I cast myself into his divine heart, hoping in his infinite mercy; that I die willingly because he thus ordains it; I remit my spirit into his hands; in fine, that I love him above all, and that I wish and hope to love him with his elect for all eternity. Glorious Mary, Mother of God, and Queen of Angels, pray for me and all my associates, now, and above all, at the hour of our death.

TO SS. MICHAEL, GABRIEL, AND RAPHAEL.

Glorious St. Michael, prince of the heavenly host, protector of the universal Church, defend us against all our visible and invisible enemies, and do not permit that we should ever fall under their cruel tyranny.

St. Gabriel, who, by a just title is called

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the strength of God, since you were chosen to announce to Mary the mystery wherein the Almighty displayed the force of his arm; cause us to know the treasures contained in the person of the Son of God, and be our protector with his august Mother.

St. Raphael, charitable guide of travellers, you, who by divine power operate miraculous cures, be pleased to guide us in the pilgrimage of this life, and cure the maladies of our souls and bodies.

WEDNESDAY.

A VOTIVE OBLATION TO ST. JOSEPH, TO CHOOSE HIM FOR PATRON.

O holy Joseph, virgin spouse of the Virgin Mother of God, most glorious advocate of all such as are in danger, or in their last agony; and most faithful protector of all the servants of Mary thy dearest spouse, I [*N. N.*] in the presence of Jesus and Mary, do from this moment choose thee for my Lord and master, for my powerful patron and advocate for the obtaining a most happy death, and I firmly resolve and purpose never to forsake thee, and never to say or do anything against thy honour.

Receive me, therefore, for thy constant servant, and recommend me to the constant protection of Mary, thy dearest spouse, and to the everlasting mercies of Jesus, my Saviour; assist me in all the actions of my life, all which I now offer to the greater and everlasting glory of Jesus and Mary, as well as thine own.

Never, therefore, forsake me, and whatever grace thou seest most necessary and profitable, obtain it for me now and at the hour of my

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death, to which I now invite thee, that whatever shall not be possible for me to obtain, may, by thy intercession, be bestowed on me, by Jesus the God of my soul. Amen.

LITANY
OF
The Blessed Sacrament.

Lord, have mercy on us. Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us,
Jesus, graciously hear us.
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one only God,
Living bread descended from heaven,
God, veiled from mortal regards,
Wheat of the elect,
Celestial wine, which germinates in hearts the flower of virginity,
Celestial bread, the delight of fervent hearts,
Perpetual sacrifice,
Pure oblation,
Lamb without stain,
Nourishment of angels,
Manna, the virtue of which is interior,
Abridgment of the wonders of the Almighty,
Bread above all substance,
Word made flesh,
God with us,
Holy host,
Chalice of benediction,
Mystery of faith,

Have mercy on us.

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Sublime and venerable Sacrament,
The most holy of all sacrifices,
Expiatory sacrifice for the living and the dead,
Astounding miracle, the greatest of prodigies,
Efficacious preservative against the attacks of sin,
Sacred memorial of our Lord's passion,
Precious gift, surpassing all presents,
Touching testimony of the love of our God,
Gift of the divine munificence,
The most august of all mysteries,
Bread become the flesh of the incarnate word,
Unbloody sacrifice,
Bread of life, presented by life itself,
Delicious banquet, served by angels,
Sacrament of piety,
Bond of charity,
Oblation of a God, who offers himself as a victim,
Spiritual sweetness, tasted in its source,
Refection of holy souls,
Viaticum of those who die in the Lord,
Certain pledge of our future glory,
Have mercy on us.

Be propitious, and spare us, O Lord,
Be propitious, and graciously hear us, O Lord.

From the misfortune of receiving unworthily your adorable body and blood,
From the concupiscence of the flesh,
From the concupiscence of the eyes,
From the pride of life,
From all occasion of offending you,
By the desire you had to celebrate the last pasch, in order to give yourself entirely to us,
O Lord, deliver us.

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By the profound humility which caused you to wash your disciples' feet,
By the immense charity which led you to dwell in the midst of us,
By your precious blood, that you have left to us in the sacrifice of the altar,
By the dolorous wounds you received for love of us,
We sinners, beseech you to hear us.

Vouchsafe to increase and preserve in us faith, respect, and devotion, towards the adorable Sacrament,
Vouchsafe to cause us to have frequent recourse to the holy Eucharist, by an humble and sincere confession of our sins,
Vouchsafe to preserve us from heresy, infidelity, and interior blindness,
Vouchsafe to make us collect celestial fruits, operated in well disposed souls by this sacrament, which contains in it sanctity itself,
Vouchsafe to support and fortify us at the approach of death, by the efficacious virtue of this celestial viaticum.
Eternal Son of the true God,
We beseech you hear us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Jesus Christ, hear us.
Jesus Christ, graciously hear us.

Let us Pray.—O God, who in this wonderful Sacrament hast left us a perpetual memorial of thy passion, grant us, we beseech thee, so to re-

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verence the sacred mysteries of thy body and blood, that in our souls we may always be sensible of the fruit of the redemption thou hast purchased for us.

THURSDAY.

AN ACT OF REPARATION AND DEVOUT ASPIRATIONS TO THE MOST HOLY SACRAMENT.

At the request of the religious Nuns of Perpetual Adoration, in Rome, Pius VII., by a Rescript of the 21st of January, 1815, granted an Indulgence of 200 days to the faithful who recite devoutly, and with contrite heart, the following Act of Reparation to Jesus, in the most adorable Eucharist, with the adjoined aspirations, which is usually practised by the said Religious, at each hour of Adoration.

Pope Leo XII., by a Rescript of the 13th of August, 1828, confirmed this Indulgence, and also granted 100 days of Indulgence to those who repeat only the few devout Aspirations which follow this Act of Reparation. In both cases, this Indulgence is applicable to the holy souls suffering in Purgatory.

With that most profound respect, which divine Faith inspires, O my God and Saviour, Jesus Christ, true God and true Man, I adore thee, and with my whole heart, I love thee hidden in the most august Sacrament of the Altar, in reparation of all the irreverences, profanations, and sacrileges that I, to my shame, may have until now committed, as also for all those that have been committed against thee, or that may be ever committed for the time to come. I offer thee, therefore, O my God, my humble adoration, not, indeed, such as thou art worthy of, nor such as I owe thee, but such, at least, as I am capable of offering; and I wish that I could love thee with the most perfect love of which rational creatures are capable. In the meantime, I desire to adore thee now and always, not only for those Catholics

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who do not adore nor love thee, but also to supply the defect, and for the conversion of all heretics, schismatics, libertines, Atheists, blasphemers, sorcerers, Mahometans, Jews, and Idolaters. Ah! yes, my Jesus, mayest thou be known, adored, and loved by all, and may thanks be continually given to thee in the most holy and august Sacrament. Amen.

I adore thee, at all moments, O living Bread, come down from heaven, most august Sacrament.

O Jesus, beloved Son of the Virgin Mary, I pray thee to bless my soul.

To thee I consecrate my heart, O most blessed Jesus, my dear Saviour.

Mayest thou be known, adored, and loved by all, and may thanks be continually given to thee in the most holy and most august Sacrament.—Amen.

St. Teresa writes, in the sixth chapter of her life: "I choose the glorious St. Joseph for my patron, and I commend myself in all things specially to his intercession. I do not remember ever to have asked of God anything by his means, which I did not obtain. I never knew any one, who, by invoking him, did not singularly advance in virtue, for in a wonderful manner he assists all who address themselves to him."

Pius IX. grants an Indulgence of three years to all who recite with devotion the following prayer:

O Lord Jesus Christ, grant, I beseech thee, that thy Passion may be to me a power to strengthen and defend me; thy wounds my meat and drink, to feed, inebriate, and delight me; the sprinkling

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of thy blood, the washing away of all my sins; thy death my everlasting glory. Herein, O dearest Lord, be my refreshment, my rejoicing, my health, and the sweet solace of my heart, who livest and reignest for ever and ever.—Amen.

THE TRISAGIUM.

Holy, holy, holy, Lord God of hosts; the earth is full of thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

ACT OF RESIGNATION TO THE WILL OF GOD.

May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things. Amen.

Glory be to the Father, who hath created me.

Glory be to the Son, who hath redeemed me.

Glory be to the Holy Ghost, who hath sanctified me.

FRIDAY.

LITANY OF

Our Lady of Sorrows.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, *Have mercy on us.*
God, the Son, Redeemer of the World, *Have mercy on us.*
God, the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Holy Mary, conceived without sin, *Pray for us.*

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Holy Mother of God,
Holy Virgin of virgins,
Mother, crucified,
Mother, sorrowful,
Mother, tearful,
Mother, afflicted,
Mother, forsaken,
Mother, desolate,
Mother, bereft of thy child,
Mother, transfixed with the sword,
Mother, consumed with grief,
Mother, filled with anguish,
Mother, crucified in heart,
Mother, most sad,
Fountain of tears,
Mass of suffering,
Mirror of patience,
Rock of constancy,
Anchor of confidence,
Refuge of the forsaken,
Shield of the oppressed,
Subduer of the unbelieving,
Comfort of the wretched,
Medicine of the sick,
Strength of the weak,
Harbour of the wrecked,
Allayer of tempests,
Resource of mourners,
Terror of the treacherous,
Treasure of the faithful,
Eye of prophets,
Staff of apostles,
Crown of martyrs,
Light of confessors,
Pearl of virgins,

Pray for us.

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Consolation of widows, *Pray for us.*
Joy of all saints, *Pray for us.*
Lamb of God, who takest away the sins of the world, *Spare us, O Jesus.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Jesus.*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus.*

Look down upon us, deliver us from all trouble in the power of Jesus Christ. Amen.

Imprint, O Lady! thy wounds upon my heart, that I may read therein sorrow and love: sorrow, to endure every sorrow for thee: love, to despise every love for thee. Amen.

Credo, Salve Regina, three Ave Maria in honor of the Most Holy Heart of Mary.

Pope Pius the VII. granted a Plenary Indulgence to all who recite this Litany, with a contrite heart, on Fridays.

May the Immaculate Conception of the Blessed Virgin Mary be for ever our safeguard and our protection in all dangers.

SATURDAY.

CONSECRATION TO THE SACRED HEART OF MARY.

Heart of Mary, ever a virgin, heart the most holy, pure, and perfect that the Almighty has formed in a mere creature. Heart full of grace and sweetness, throne of love and mercy, image of the adorable Heart of Jesus, who loved God more than the seraphim; who procured more glory to the Holy Trinity than all the saints together; who for love of us endured so many sorrows at the foot of the cross; and who merits, by a just title, the respect, love, and gratitude of

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all men. I return you thanks for all the benefits you have obtained for me, from the divine mercy; I unite with all persons who find their delight and consolation in loving and honouring you.

O! most amiable Heart, that ravishes the angels and saints with admiration, you shall be, henceforth, after the Heart of Jesus, the object of my most tender devotion, my refuge in affliction, my consolation in pain, my asylum against the enemies of my salvation, and at the hour of death, the worthy object of my confidence.—Amen.

REPARATION TO THE SACRED HEART OF MARY.

I come to the foot of your altar, Immaculate Heart of Mary, to repass in the bitterness of my soul the years of my childhood. Faithless to the promises I have made, I have grieved you, I have abandoned your service for pleasures, which have not rendered me happy. I detest my fatal errors, I come to renew with you that alliance which I have broken with so much frivolity and ingratitude. Reject me not, O Heart of the most tender of mothers; but be henceforth my protectress and model until my death.

TO DEMAND THE BENEDICTION OF THE HOLY VIRGIN.

My soul, prostrate thyself with profound humility and unlimited confidence at the feet of Mary, the most august Queen of Heaven, Mother of God, and ever a Virgin, and do not retire until she has blessed you.

O! you who are blessed among all women, and loaded with benedictions, I conjure you to bless an afflicted, weak, and languishing soul; bless also the good resolutions I once more

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renew before you, O most holy Virgin, and obtain for me, in abundance, the grace to accomplish the holy will of God, now and at the hour of my death. Amen.

A PRAYER COMPOSED BY ST. ALOYSIUS.

Holy Virgin Mary, my guide and my sovereign, to the bosom of your mercy I commend my soul and body, from this moment and for ever; to your special protection I commit my hope and my consolation, my pains and my miseries, my life and the end thereof, that by your merits and holy intercession all my works may be performed according to your will, and with the view of pleasing your divine Son. Amen.

O! worthy daughter of the eternal Father. O! worthy Mother of the Son. O! worthy spouse of the Holy Ghost. Virgin most pure, by your ineffable virginity, Immaculate Conception, and most holy Heart, I beseech you to obtain for me great purity of heart, mind, body, and conscience. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

FOR THOSE WHO WEAR THE SCAPULAR.

O! Mother, being invested with your pious livery, I approach you with more confidence. Can you reject me, wearing the habit of your children? This mark of your protection and of my love, reanimates my weakness. O Mary, ever great and generous, what wonders have you displayed in favour of those, who, to testify their devotedness, have clothed themselves with this sign of salvation? May you receive from all Christians the homage so justly due to you.

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May all your children glorify you by a faithful correspondence with the graces obtained from their first advances towards you. O divine Mary, assist us to merit the effect of your promises, by the practice of Christian virtues, and thus adorn our souls with a garment of immortal glory. Amen.

A PRAYER COMPOSED BY ST. FRANCIS XAVIER.

O Lord Jesus Christ, by the five wounds thou wast pleased to receive upon the cross, for the love of me, help me, thy servant, whom thou hast redeemed with thy precious blood. Amen.

TO ST. FRANCIS OF SALES.

O God, who didst bestow a wonderful gift of zeal for the salvation of souls on thy confessor, Francis, grant us, through thy mercy, that replenished with the sweetness of charity, under his direction, and assisted by his merits, we may obtain eternal beatitude.

TO ST. THOMAS OF AQUIN.

O God, who by the admirable doctrine of thy blessed confessor, Thomas, dost enlighten the Church and cause it to abound in holy works, grant that we may understand what he taught, and imitate his example.

TO ST. JOACHIM.

Most blessed patriarch, St. Joachim, who, prevented by the liberality of the Lord, were so intimately united to him, that you merited to be enriched with the most singular virtues and chosen as parent to the word incarnate. Deign to obtain for me the grace to unite myself always in all things and with my whole heart, to the divine will, that by co-operating in my sancti-

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fication on earth, I may participate in that eternal glory which you enjoy in heaven. Amen.

TO ST. PETER OF ALCANTARA.

I salute you with St. Teresa, O great St. Peter, my dear and beloved patron, desiring to honour and revere you with all the fervour of my soul: I thank you for all the glory you ever gave my Saviour; I consecrate myself to your service; offer my heart to Jesus, destroy in me everything which is contrary to his glory. Obtain for me your spirit of prayer, your ardent love, and other eminent virtues, that my soul, on quitting its exile, may be admitted into the mansions of bliss, there to sing with you the mercies of the Lord for an endless eternity.

DURING THUNDER.

Sovereign arbiter of life and death, you place limits to lightning as to the waves of the sea, which cannot be passed; command the thunder that rolls over our guilty heads not to exercise against us the chastisements we deserve, for our infidelity and ingratitude: may its astounding and terrible roaring serve to make us enter into ourselves, implore your mercy, and bear worthy fruits of penance, to avoid hearing pronounced against us that sentence, a thousand times more tremendous than thunder: "Begone, ye cursed, into inextinguishable flames."

TO DEMAND WISDOM.

God of mercies, I conjure you to give me wisdom, that always dwells with you. Weak child that I am, it is impossible for me, without it, to comprehend and observe your commandments. Cause it to descend from heaven into

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my heart, that it may accompany me in my labours, that by its light I may learn to know what will render me agreeable in your eyes.

PUPILS' PRAYER FOR INSTRUCTRESSES.

Heart of Jesus, centre of a society consecrated to your greater glory, unite more and more those who compose it, inflame them with your holy love, give them humility, meekness, and charity, which will render them worthy to gain souls to your service. Immaculate heart of Mary, be their model, asylum, and defence against all the dangers they have to fear on earth. Blessed St. Joseph, show yourself the father and founder of their pupils, the protector of their labours, and the guide of their souls.

FOR CARNIVAL.

Great God, whose patience and mercy are infinite, cast a regard of compassion on the blindness of your people, and do not abandon them to the inordinate desires of their hearts during these days, that hell uses its efforts to inebriate them with false worldly joys, and causes them to forget they were redeemed with the priceless blood of your divine Son. The greater part seem ignorant that your goodness invites them to receive grace, by the forgiveness of their sins: or rather they know the days of salvation approach, and they revive the acts of pagans. My God, make them comprehend that it is despising your merciful goodness to dispose themselves thus to do penance. Separate, Lord, some souls who enter into themselves, and do not share in these errors. United in heart to these privileged souls, and above all, to the holy

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victim you have given to disarm your wrath, I make reparation for my sins and for those that are committed during these days.

OFFERING TO BE RECITED AT EACH OF THE SEVEN ALTARS

My God, I supplicate you, by your infinite mercy, that you will be pleased to grant the exaltation of the holy Catholic faith; the extirpation of heresy; peace, and concord amongst Christian princes; victory over infidels, and grant me the indulgences of the Bull of the Holy Crusade, and others of this day, which I apply in suffrage for the souls in purgatory, and for the intention of the Roman Pontiff and the other Prelates who have conceded them. Amen.

BEFORE AN IMAGE OF JESUS CHRIST OR OF HIS CROSS.

My God, I adore you, crucified and crowned with thorns! I beseech of you, my Lord Jesus Christ, by the wound in your holy side, not to allow me to die in sin.

BEFORE AN IMAGE OF THE MOST HOLY VIRGIN.

Hail! daughter of God the Father.

Hail! mother of God the Son.

Hail! spouse of God the Holy Ghost.

Hail! temple and sanctuary of the Holy Trinity.

Hail! holy Mary, conceived without the stain of original sin.

HEARING THE CLOCK STRIKE.

Blessed be the hour in which my Lord Jesus Christ became incarnate, was born, died, rose again, and ascended into heaven. O good Jesus, have mercy on me, and accompany me now and at the hour of my death. [*Recite a Hail Mary.*]

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May the most holy Sacrament be praised and adored incessantly, and blessed be always the purity and the Immaculate Conception of the Blessed Virgin Mary.

TO THE GLORIOUS ST. BARBARA, V. M., ADVOCATE AGAINST TEMPESTS.

Eternal and omnipotent God, who with rays of divine light didst illustrate blessed St. Barbara to know the most high mystery of the Blessed Trinity, and despising the delights of the world to embrace virginal purity, and for thy love joyfully to shed her blood by martyrdom, so as to give her life in defence of the Catholic faith. I humbly supplicate thee, O God, to grant me, by her intercession and glorious merits, that free from the dangers and tempests of this world before quitting it at the hour of my death, I may desire to receive the holy Sacraments of Penance and Communion, of the sacred body and most precious blood of thy only Son, Jesus Christ, ending happily in thy divine grace, to enjoy thee unceasingly in glory, where thou livest and reignest, in perfect Trinity, for ever and ever. Amen.

TO ST. LUCY, V. M.

Hear us, O Lord, our Saviour, and as we rejoice on the feast of thy Blessed Virgin and Martyr, Lucy, grant by her merits, we may improve in devotion. Through Jesus Christ. Amen.

TO ST. STEPHEN.

Omnipotent and eternal God, who consecrated the first fruits of martyrdom by the blood of St. Stephen, levite, grant us the grace to have him for an intercessor, who prayed even for his persecutors to Jesus Christ, your Son, our Lord.

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Litany of St. Philomene.

Lord, have mercy on us.
Jesus Christ, have mercy on us.
Lord, have mercy on us.
Jesus Christ, hear us.
Jesus Christ, graciously hear us.
God, the Father of Heaven, *Have mercy on us.*
God, the Son, Redeemer of the world, *Have mercy on us.*
God, the Holy Ghost, *Have mercy on us.*
Holy Trinity, one only God, *Have mercy on us.*
Holy Mary, Queen of Virgins,
St. Philomene, wise virgin,
St. Philomene, faithful virgin,
St. Philomene, virgin worthy of all praise,
St. Philomene, lily amongst thorns,
St. Philomene, the emulation of angels,
St. Philomene, mirror of true piety,
St. Philomene, prodigy of innocence and sanctity,
St. Philomene, prodigy of patience in torments,
St. Philomene, model of all virtues,
St. Philomene, victorious over tyrants,
St. Philomene, model of virgins,
St. Philomene, support of orphans,
St. Philomene, consolation of afflicted hearts,
St. Philomene, profitably invoked by the sick,
St. Philomene, protectress of all those who honour you,
St. Philomene, the glory of Jesus Christ, your divine spouse,
Pray for us.
Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

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Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord.*

TO ST. PHILOMENE.

Glorious virgin and martyr, beloved of God, holy Philomene, I congratulate with you on the power God has given you for the glory of his name, the edification of his Church, and to honour the merits of your life and death. I like to see you so great, pure, generous, faithful to Jesus Christ and to his Gospel, so magnificently recompensed in heaven and on earth. Attracted by your example to the practice of solid virtues, and filled with hope at the view of the recompenses granted to your merits, I propose to imitate you in the flight of all evil, and in the accomplishment of all that God commands. Assist me, O great Saint, by your powerful intercession; obtain for me, especially, inviolable purity; strength of soul, invincible in all kinds of attacks; generosity, which does not refuse any sacrifice for God, and love as strong as death, for the faith of Jesus Christ, for the Holy Roman Church and for the Sovereign Pontiff, the common Father of all the faithful.

Hail, O innocent Philomene, who for the love of Jesus preserved the lily of virginity, in all its splendour.

Hail, O illustrious Philomene, who so generously gave your blood for the defence of the faith.

Hail, O celebrated Philomene, ark of salvation, who everywhere operates the greatest prodigies.

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FOR A CHILD.

O Almighty God, who hast given unto me my father and mother, and made them an image of thy authority and love, and tender watchfulness, and hast commanded me to love, and honour, and obey them in all things; give me grace cheerfully and with my whole heart to keep this thy law.

Help me to love them fervently, to honour them truly, to yield ready obedience to all their commands, to comply with all their wishes, to study their happiness in everything, and to bear with patience and humility all their rebukes.

Deliver me, O God, from pride, rebellion and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be thy child, who art our Father in heaven, through Jesus Christ, thine only Son, our Lord. Amen.

FOR A CHILD.

Sweet Jesus, when you were on earth you invited little children to come to you, you laid your hands upon them and gave them your blessing: this inspires me with confidence, that you will not reject me. You even authorize me to call you Father, you have made me your adopted child by baptism. Bless me then, dear Father, and let me feel that your blessing is the blessing of a God: let it reach to my heart to inflame it with your divine love, and to produce in it every virtue suitable to my age.

May my heart, as I advance in years, become daily more and more docile to the inspirations of your grace, that guided solely by your light,

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and walking constantly in your footsteps, I may at length be admitted to enjoy that happiness for which you created me. Amen.

FOR A CHILD.

My God, grant me grace rather to die, than ever to offend you mortally. Prepare my heart to receive you worthily. Make me know your designs over me, and bestow on me grace to accomplish them faithfully to the end of my life. Amen.

TO AVERT A CALAMITY.

O Jesus Christ we call upon thee.
O holy and immortal God, have mercy on us and upon all mankind.
Purify us by thy holy blood.
Forgive us by thy holy blood.
Save us by thy holy blood, now and for ever. Amen.

WHILE WASHING THE HANDS.

May the blood and water which flowed from your precious side, O good Jesus, wash off the stains of my soul. Amen.

Purity of intention giving infinite value to ordinary actions, the Christian's motto is, "All for God and for heaven."

ADVICE TO CHRISTIAN MOTHERS.

A mother has a very elevated mission to fulfil; she may be considered as the instrument of Providence, with the children heaven gives her. God intends that the little child should know its mother, love her, prefer her to every other person, and have unlimited confidence in her. God thus wills, because little children are like young plants, that the Christian mother should

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cultivate and engraft, to cause them subsequently to bear choice fruit.

O Christian mother, what a treasure is a little child! Providence has placed, in your heart instinct to appreciate it: your child is dear to you, you love it immeasurably, it is your life, more than yourself.

It is yours, then, to form its heart to virtue; to direct its soul, created to the image of God, to piety; to teach it to know its Creator and divine Redeemer. Be on your guard, Christian mother! this little tree will bear the fruits you engraft by word and example. Teach it then the fear of the Lord, the love of the good Master, the sentiment that your affection and wisdom shall place in its soul, never can be effaced; it may be forgotten during some time, but the good seed will not be lost.

Inspire into it esteem for what is praiseworthy, salutary remorse for its faults, horror of sin; these inspirations will remain engraved in its heart, and will be ever there reproduced as a precious root.

Accustom your little child to be prudent and reserved, infantine modesty will prevent it at a later period from overcoming the barrier of vice.

Instead of causing to arise in it, from infancy, ideas of vanity and ostentation, do not reward it with objects for the toilet, nor stimulate it with the promise of dainties; speak to it of the beauty of virtue, the charms of innocence, the presence of its angel guardian, the crown that God reserves for it in paradise; announce for a recompense that it shall assist at holy Mass; that it shall accompany you to perform a work

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of devotion; that it shall receive an object calculated to lead it to what is good. Be careful not to accustom yourself to deceive your little child by teaching it to regard untruths as allowable, thus authorizing it to contract a habit of dissimulating. Instead of relating fictitious stories, recreate it with a pious history from the holy Scripture, or from an edifying book.

Those little children are happy who have a wise and virtuous mother, who understands her mission; but those little ones are deserving of compassion, whose vain and negligent mother communicates superficial ideas to their innocent souls, which should be formed to virtue; wo, a thousand times, to those senseless mothers who accustom their little children to love good cheer, vain pleasures, and do not inspire them with a horror of vice and love of virtue.

O blind mothers, you will hereafter collect bitter fruits from your neglect.

To be free to amuse yourselves, you abandon your little children to the mercenary care of a light, dissipated domestic.

O little angels, what will become of you? You will be maliciously taught what you should be ignorant of during many years; you will be perverted, at least neglected; you will not hear the sweet language of virtue, words of candid innocence; poor plants, you will remain barren while you should, from maternal care, bear the most happy fruits.

May the benediction of the Most High descend on virtuous mothers, who teach their little ones the path of wisdom. Let negligent mothers reflect on the fault of which they render themselves guilty before God.

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Prayers of Little Children.

A truly Christian mother ever wishes that her little child, sacred deposit from heaven, should employ its first words in praising God; no sooner does it designate the authors of its days by the sweet names of papa and mamma, than its pious mother teaches it to pronounce with respect the sacred names of Jesus and Mary; she will be happy when her child, who is dearer to her than her life, shall join its infantine hands and pronounce its first pious word.

So soon as the memory of the little one shall commence to be developed, the truly Christian mother will desire that the first exercise of this memory which is stainless, should be the knowledge of God and prayer; infantine prayers are of that nature to obtain salvation for the mother and family. There is an immense advantage in casting the seed of piety into a well-disposed heart.

Shall not the little one whose first words are to bless the Creator, be a child of benediction? while that child, whose less Christian mother only teaches vain compliments, seems remotely disposed to that forgetfulness of God, lamentably found in many young persons.

Christian mother, teach your little child to pronounce distinctly short prayers with faith and respect; its father, were he even an unbeliever, will be moved: often the tear will start in his eye, and a secret reproach will disturb his heart.

Your domestics, hearing your little one repeat its prayers, will be warned of their guilty negligence, perhaps reminded of what they had

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forgotten, or taught what they had never well known.

So soon as the little child shall commence, pronouncing some words, he shall say his first prayer: having his little hands joined, he will repeat slowly, Our Father, Hail, Mary. When he shall have attained six or seven years of age his Christian mother will commence teaching him the abridgment of the catechism of the diocese.

THE BLESSED VIRGIN TAKES JESUS TO JERUSALEM, BEING AGED TWELVE YEARS.

The blessed Virgin takes Jesus to the Temple; to teach parents how to educate their children, and accustom them, early in life, to serve God, keep his commandments, and practise piety: their youth renders them susceptible of good and evil, according to St. Jerome, and causes them to be easily led to vice or virtue, as the bent is given: like water which follows the course traced out. "Abraham attracted blessings from Heaven, God foreseeing he would instruct his children in the fear of the Lord." *Genesis*, xviii. One of the principal subjects of praise the Holy Scripture gives the father of the young Tobias is, "from his infancy he taught him to fear God and to abstain from all sin." *Tob.* i. 10. St. Augustine says, "this good father, blind as he was, showed his son the way to life, and walked before him in the paths of charity, without erring." *Luke*, x. *Conf.* c. 34.

The sacred text does not so frequently recommend anything to parents as this charitable duty, that constitutes all their glory and the happiness of their children. "He that in-

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structeth his son shall be praised in him and shall glory in him, in the midst of them of his household." *Eccl.* xxx. 2. The honor of a father is, to give so good an education to his children, that they incline to virtue from their own motion rather than from fear, which distinguishes the father from the master; he who cannot do so, knows not how to govern his children and is in danger of experiencing to his prejudice, what the wise man says of undisciplined children, "The child that is left to his own will, bringeth his mother to shame." *Prov.* xxix. 15. It may be applied to uneducated young persons, what the Scripture says of the Philistines, "they shall be unto you as nails in your eyes, and spears in your sides." *Num.* xxxiii. 35. What sorrow did Ammon and Absalom cause David? what misfortune the children of Heli brought on that good aged man? The children of Jacob who sold their brother Joseph, did they not pierce the heart of their father with a cruel wound, and injure the apple of his eyes? If it be the honor of fathers to form their children to virtue and the fear of God, it also constitutes the happiness of children to follow the salutary instructions they receive from parents; "It is good for a man, when he hath borne the yoke from his youth." *Thren.* iii. 27. Undoubtedly it is a great good, because the loss of innocence is an irreparable evil: a bad habit contracted in youth, is almost an incurable evil: it is important to commence well so considerable an affair as salvation: if a traveller take a wrong course at the beginning of his journey, he may wander immensely. If a well educated child die young, he will be

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sanctified in a short time: if he live long, virtue will be facilitated for him, his life will be more holy, and his death more precious. If you have preserved innocence, bless God for that inestimable favor: if you have lost it, lament your former disorders, and endeavour to repair them by penance. "According to thy mercy remember thou me." *Ps.* xxiv. 7.

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